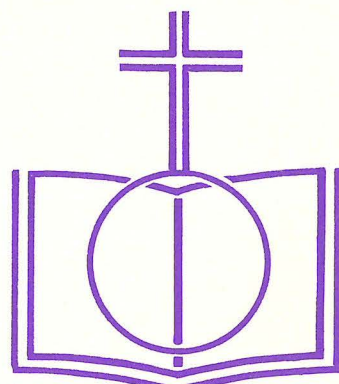


Missionary

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The magazine of the Baptist Missionary Society

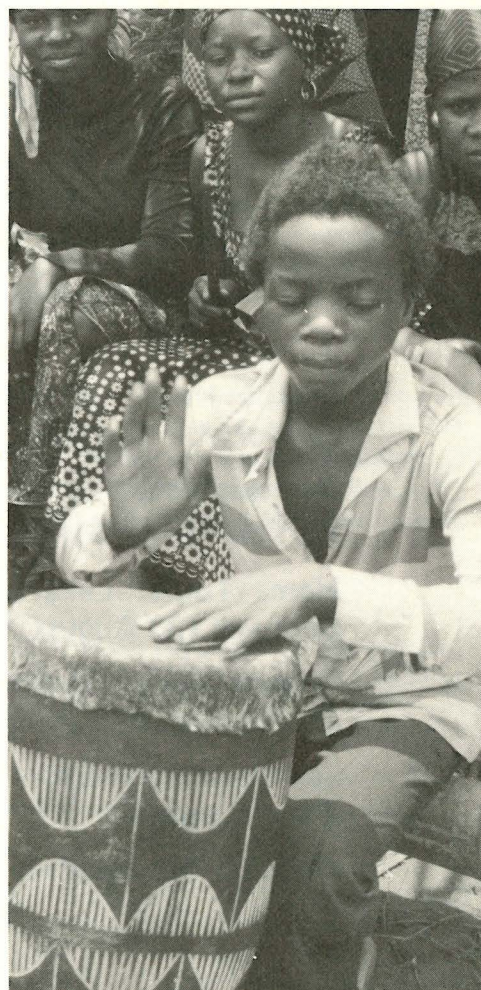


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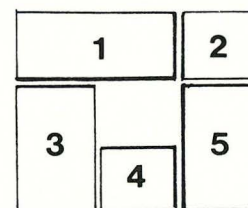
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## FRONT COVER PHOTOGRAPHS



(1) *Buddhist monk 'saying' his prayers by turning the prayer cylinders at a Buddhist shrine in Kathmandu, Nepal*

(2) *Edna Staple doing some laboratory investigation in connection with her treatment of leprosy in Zaire*

(3) *Indian boy suffering from scabies*

(4) *Jackie Whitelock teaching in the Centre for Christian Education, the school for missionaries' children in Dacca, Bangladesh*

(5) *'Let us praise the Lord'*

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For much of its history the Baptist Missionary Society had one Secretary who was responsible for directing all the work. His task was to stimulate interest and support from the churches at home and to correspond with the missionaries on service overseas to learn of their progress and their needs, and to integrate the work of the Society as a whole.

## The work grew

As time progressed and the work expanded beyond the original fields of India and the West Indies, and the number of missionaries serving abroad reached into hundreds, it was felt necessary to appoint another secretary. One was responsible for the overseas side of the Society's interests, supported by Field Secretaries who liaised with him with regards to the needs and expectations of their own particular field.

At another time there were other divisions in the overseas side of the work. Associate secretaries were appointed with particular areas as their main responsibility — one for Africa and another for Asia, while the medical work and the health of the missionaries were overseen by a Medical Secretary.

This does not mean that the Society was fragmented into watertight compartments. It remained one as indeed it still does. These divisions, in name only, were the means to a more efficient carrying out of the work.

## The work, in part, is handed over

Although today there are more missionaries overseas and more in training than for a few years, the total is less than it was in the 30's and 40's. Further, much of our former responsibilities overseas, such as property and land, has been handed over to the national Church and our missionaries are stationed where the Church in a country, in consultation with the BMS, feels they can best be employed.

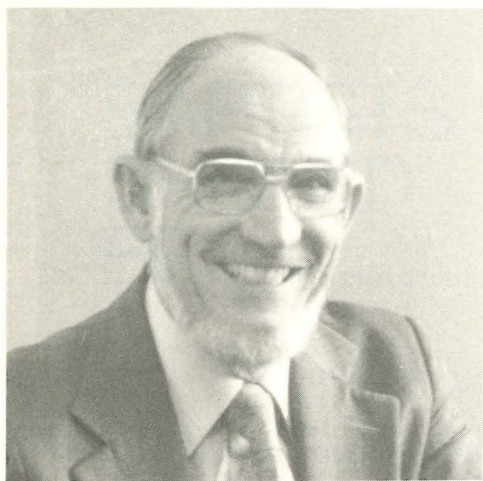
Therefore, the position of Field Secretary no longer exists and the overseas side of our work is handled by Rev Fred Drake as Secretary, and Mr Stanley Mudd as Assistant Secretary. Mr Drake, as well as having the overall responsibility for the overseas department, assumes special responsibility for Africa, the Caribbean and Brazil, but is assisted by a Regional Representative (Rev Brunton Scott) in Brazil and the West Indies. Mr Mudd assumes responsibility for Asia.

## God is still calling his workers

Mrs Nancy Thomas, who is the third colleague in the Overseas Department, is responsible as Personnel Secretary for interviewing those who feel called to service overseas and guiding them in their studies and preparation for that work.

This month we focus our attention on the overseas department at Mission House and introduce you to our colleagues who are engaged in that aspect of the work.





# INTO THE EIGHTIES

## WITH THE

**Fred Drake** was born at Walton-on-Thames, Surrey and educated at Surbiton County School. He grew up in the church there where he was baptized and received into membership. He read theology at Spurgeon's College and London University, obtaining his Bachelor degree. In 1943 he was accepted by the Baptist Missionary Society and after training was appointed to the Zaire (Congo) Mission in 1944. Also in 1944 he married Marjorie Buckwell, a trained nurse, who had received her training at King's College Hospital. They sailed for Zaire (Congo) on 10 February 1945, and for ten years served at Yakusu in the Upper River District. In 1950 Mr Drake obtained his Teachers Diploma of London University. In 1955 he and his wife were transferred to Kinshasa (Leopoldville) where among many other activities, he served as Youth Secretary to the Congo Protestant Council.

In 1959 he was awarded an Ecumenical Fellowship by the Programme of Advanced Religious Studies in New York and he studied at the Union Theological Seminary in that city, being awarded the STM (Master of Sacred Theology) degree in 1960. He returned to Congo and in 1962 was appointed by the Society to the post of Congo Field Secretary. The Queen, in 1965, appointed him an Officer of the British Empire for his services in Zaire.

Recognizing his qualities still further the BMS invited him to the Mission House to become Associate Overseas Secretary in October 1966 with responsibility for Zaire, South America and the West Indies. On the retirement of Rev E G T Madge as Secretary, the Society asked Mr Drake to assume full responsibility for the Overseas office, and so he was appointed Secretary in 1976. When Angola received its independence Mr Drake was among the first to visit the northern part of that country where our work had been, to assess what would be required to

Concern for 200 serving and 150 retired missionaries, consultations with overseas church leaders in three continents, telephone calls and cables from halfway round the world, correspondence in half a dozen languages, calculations in fifteen currencies . . . if variety is the spice of life then the Overseas Department ought to be a very lively place indeed. Those who work in it would claim that it is. There is rarely a dull moment. Mere busyness, however, is not enough. A dog can spend all its time and energy chasing its tail and get nowhere. Activity must be purposeful if it is to end in achievement. The overriding purpose of the work of the Overseas Department, as of all departments of the Society, is to glorify God and to help Baptists in the British Isles to be obedient to the command of Jesus that repentance and forgiveness be preached in His name to all nations.

### Keeping up with the times

The message itself cannot change, but it has to be proclaimed in an ever more rapidly changing world. The world situation today is far different from that of 185 years ago, when John Thomas and William Carey set out to take the gospel to India. The sun has set on the British Empire, the winds of change have blown fiercely over Africa and many other parts of the world. Hot lines have been installed in an effort to prevent cold wars from erupting into atomic fiery furnaces. Ancient non-Christian faiths have experienced renewal. New Christian churches have been born. From some of these churches the cry has gone up 'missionaries go home!' Some church leaders in Africa and elsewhere

have called for a moratorium on the sending of missionaries, and less loudly for the cutting off of foreign financial aid.

New responses have been required to meet the changed situation. Aid agencies, both religious and secular, have been set up to help meet the physical needs of deprived or stricken people. Missionary societies, or the churches into which they have been integrated, have become partners with the overseas churches which, under God, they were instrumental in planting. Mission has superseded missions. This mission, we are told, must be to six continents. It must no longer be in one direction only. The traditional sending churches must now be ready to receive as well as to give. All this makes obedience to the Great Commission much more complex. A Missionary Society like the BMS must respect the selfhood of the overseas churches with which it co-operates, but, at the same time, it has a responsibility to the churches that support its work by prayers, people and money. If the understanding of mission in the churches does not keep pace with the rapidly changing world, then there can be serious misunderstanding of what the Society is attempting to do. Missionary education must be concerned, therefore, not merely with presenting a true picture of things as they are, but also preparing the churches for developments in the future.

### Seeing into the future

The question immediately arises, how does one forecast the future? Prophesying is rarely profitable, particularly for the prophet. The past and present, however, can offer at least some pointers for the future. If progress in mass communication continues, knowledge of what is happening in other parts of the world will become more and more speedily and freely available. Growing awareness of our neighbours' needs may not be matched by growing resources to meet those needs.

settle the Angolans back into their own country and to re-establish the Church there. He has also added extensive tours in Asia to his itinerary. Mr and Mrs Drake have one married daughter who lives in Australia.



# OVERSEAS DEPARTMENT

by Fred Drake

In fact the indications are the reverse. The deteriorating economic situation in many developing countries, coupled with the inability or unwillingness of developed nations, both in the East and in the West, to change the present economic order, can only lead to an increase in the number of the world's poor. Population increase, the spread of atheistic ideologies, the proliferation of sub-Christian cults and the resurgence of some ancient faiths will lead to an increased number of those who are poor in spirit.

Although the number of those in physical and spiritual need will grow, the Society in the future may well find itself dealing with fewer, rather than more, people. Apart from Brazil, the BMS and its missionaries will become increasingly involved with persons rather than with peoples. Missionaries, in many areas of activity, will be one step

removed from the masses. Their main task will be to train, motivate and encourage nationals as workers in church, educational, health, agricultural or other spheres. The training that a missionary may be expected to provide, however, may be of a very different kind from that which he himself received. The circumstances under which the ministry is to be exercised or the service rendered may be far removed from the technologically advanced environment in which, and for which, the missionary was trained.

Economic and political factors may cause some Third World countries to develop health and educational systems radically different from those in the West. If this happens, recruitment may become more difficult and training of a different kind will need to be provided for those accepted for service. Apart from further and different

professional training, missionaries will also need to know something of the theology of violence, Marxism, one-party states and military dictatorships as well as the customs, culture and religious background of the people to whom they go.

## Looking after the missionaries

Because of the heavy demands made on missionaries, their pastoral care, both while overseas and at home, will need to be given high priority. Secretaries visiting the fields may not be able to give sufficient time to meeting and counselling missionaries as more and more of their time is likely to be taken up with meeting church leaders and attending church councils and the committees. As the partnership between the Society and the overseas churches matures, there will be need for more frequent consultation, a greater meeting of minds and a fuller sharing of information. Christian and secular literature prepared in the West but bearing on the situation in which the overseas churches work and witness could usefully be made available to leaders in those churches. The Missionaries' Literature Association is rendering a valuable service to missionaries in this respect. Something similar needs to be done for national church workers.

If the Secretaries on their overseas tours will not have sufficient time for the pastoral care of missionaries, then their help will need to be supplemented in other ways. Visits by others from this country to give personal counselling and to conduct retreats, both for missionaries and local church workers, will need to be increased. The churches in Britain, to which missionaries go while on deputation, should also be made more aware of the opportunity that such visits offer to provide spiritual fellowship and encouragement to the missionaries.



*Fred Drake being welcomed at Point Fortin, Trinidad, by the church secretary*

*continued overleaf*



# INTO THE EIGHTIES WITH THE OVERSEAS DEPARTMENT

continued from previous page

Space is insufficient to pursue the many other developments that may occur in the overseas work of the Society during the next decade — greater use of Christian broadcasting, more emphasis on the production and distribution of Christian literature, a more comprehensive scholarship programme, more older men and women accepted for short-term service as more and more people retire early. . . . The only thing certain about the future is that it will be different from both the past and the present. But we can be equally sure that God who sends us forth on his mission is the same yesterday, today and for ever.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
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# SELECTED TO SERVE

A visitor from Zaire in the summer was Pastor Enguta Bokwamanza, minister of the large Kitega Baptist Church in Kinshasa, whose male-voice choir visited Britain in 1978. Local churches and house groups he visited here were quick to use his considerable preaching talents, both at weekends and at mid-week meetings. While visiting Manchester he was interviewed about his life and work at an interdenominational house group, supported mainly by the Winton Baptist Church, Eccles. Here is part of the interview:

- Q

Pastor Enguta, how did you become a Christian?
- A

Well, my grandmother and mother were both committed Christians, and my father was converted soon after his marriage, partly through the prayers of these two godly women. I was, therefore, well instructed in Christian things, and cannot really put a time and place to my conversion, although I was certainly converted while a teenager.
- Q

How did you become a minister of the gospel?
- A

Some missionaries from Bolobo were visiting my village and since I was the first one to answer most of their questions in church, they wanted me to go to school at Bolobo. My parents agreed, and I was soon happily employed helping the missionaries and being educated at the primary school. Later on I accompanied the missionaries on their long evangelistic treks into the 'interior', when they would be away from Bolobo for some five or six months at a time, covering hundreds of miles by bike or on foot, and preaching the gospel wherever they went. I was happy as a rank and file Christian, but had no desire at all to be a minister; in fact, whenever such a possibility presented itself to me I put it out of my mind at once. However, on one of these treks something happened

- Q

to make me change my mind. One of our woman missionaries had a nasty accident while in the 'interior', sustaining bad bruising and a deep gash along one arm. We were many days' journey from Bolobo, and we didn't have any antiseptic for her arm, so we had to resort to rubbing hot peppers into the wound. The pain must have been intense and it took her a long time to recover. That night I lay awake with questions buzzing through my head and in the morning I asked the missionary, 'Mama, why do you put up with all these difficulties, instead of staying at Bolobo or even back in Europe?' She replied, 'Well, if there were African pastors to preach the gospel I wouldn't have to do it.' Since she was really ill I had to take the service that day — the first time I had ever preached. From that day onwards I knew that God had put his hand on me, and chosen me to train to serve Him, and so eventually I became a minister of the gospel.
- Q

Where have you worked as a pastor?
- A

Until four years ago I had always worked in my own rural area of Bolobo and I really felt that my life's work would be there. But a Church Assembly decided, out of the blue, that I should work in Kinshasa, the capital of Zaire. I must confess that I was both thunderstruck and even bitter about the decision. No one at Bolobo, neither Africans nor missionaries, wanted me to leave and I felt there was so much I could do at Bolobo. I was also terrified of working in a sophisticated city church when nearly all my life had been spent in a country area. How would I cope? How would my wife and children manage to settle in the big city? My wife and I even asked God to make the Assembly change their decision, but at length we were made to see that we should accept





it. I still went extremely unwillingly, feeling that this just couldn't be God's will and yet trusting him to overrule despite everything. (Those who knew Pastor Enguta at this time were very impressed by his gracious acceptance of this decision.)

Q Do you feel happier now about the move?

A Yes! It quickly became obvious, despite my own deep sense of inadequacy and all my fears about city life, that God wanted me in Kinshasa after all. Many things were strange and difficult, but the Lord gave us grace and has blessed

us in so many ways in Kinshasa.

Q What work are you now engaged in?

A Well, my main work is as minister of the huge Kitega Church in Central Kinshasa, and there have been many encouragements so far. But a lot of my time is also taken up with the work of the ECZ's Social Work Department.

Q Is there a great need for this work in Kinshasa today?

A More than ever before.

Q Why is this?

A There are many reasons. First, the

terrible inflation which has hit Zaire; secondly there has been a drought in parts of Lower Zaire which have in the past provided most of Kinshasa's food; and thirdly, up-river from Kinshasa there has been a series of cholera outbreaks so food cannot be brought from there.\* We need short-term financial help and more agricultural missionaries to help us provide our own food in the long term, but most of all we need the prayers of Christ's people in Britain, that both the physical and spiritual needs of men may be met at the present time. 'Brethren pray for us.'

\*Communications have since been restored.



Kitega Male Voice Choir



# CONTRAST IN THE INDIAN SUBCONTINENT

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by Stanley Mudd

*Buddhist dancers in procession in Sri Lanka*



Almost any traveller returning from the East, if asked about his impressions of the Indian subcontinent, can feel on safe ground if he replies that the continent is one of contrasts — rich and poor, plains and hills, delta and desert, many peoples, many languages, everything is there and variety and contrast is something we need to take note of in missionary work, but I should like to write here about one kind of contrast as seen from the Asia desk in London — the contrast of the Society's differing relationships with differing church bodies in the countries which go to make up the Indian subcontinent.

The policy of the Society over the years in first encouraging indigenous church bodies and organizations, secondly in working with such bodies and thirdly seconding missionaries to work in subordination to such bodies — where has such a policy led us? How does it look from our end today?

## **Sri Lanka**

The Baptist churches in Sri Lanka are independent — completely. They receive no kind of financial help from us now. The churches are not rich, but neither are they poor as Asian churches go. The BMS

maintains its link, however, by sending missionaries to Sri Lanka and at present we have one couple only. That the Sri Lanka Baptist Sangamaya (Union) values the BMS link is certain. One can sense the warmth of greeting and hospitality, and there are many who knew former BMS missionaries well. The problem is to keep this valued relationship alive while encouraging the small Sri Lankan Baptist community to strengthen its links with other Asian church bodies such as the Asia Baptist Federation.

## **India**

The Sri Lankan Baptist Church has achieved its independent status partly by Government action in restricting visas. India has also placed restrictions on the entry of missionaries. It is difficult, but not impossible, to get missionary visas. But the independence of the Indian churches is to a great extent the fruit of the maturity of the Church, the fact that it has an educated leadership and that the community is on the whole literate. Even if the Government had encouraged the entry of missionaries into India, it would have been impossible to have withheld positions of leadership from Indian nationals even if we had so wished. Those who are leaders of the churches today are the fruit

**Stanley Mudd** was born of missionary parents in Sanyun, Shensi, China. He was educated at Eltham College, obtained his Teachers' Certificate and after army service matriculated to Pembroke College, Cambridge, where he read English and obtained his Bachelor degree in Arts. He also studied at St Andrews College, Selly Oak. In 1948, while at Cambridge, he was baptized in the St Andrews Street Baptist Church.

In 1950 Mr Mudd married Joyce Saunders who had graduated in French at St Hilda's College, Oxford. They were accepted for service with the Baptist Missionary Society

in July 1953 and sailed for India on 12 September of that year. They were designated for Lungleh in the South Lushai Hills (now Mizoram) but it proved impossible to obtain a permit to enter that area and so they went instead to the Union Christian College at Barapani near Shillong, Assam. They served there until 1955 when they were posted to Serampore College where Mr Mudd taught in the Arts and Science Department of the Serampore College. Then in 1957 they moved to what is now Bangladesh and Mr Mudd taught at the Barisal Boys' High School until they had to return home in 1972. There were occasions when he was asked to

act as Principal of the High School. When Rev E G T Madge retired from his position as Secretary of the Society and the Asia portfolio was vacant, the Society invited Mr Mudd to become the Assistant Overseas Secretary with responsibility for Asia. This position he assumed in 1975, since when he has often travelled this region, bringing help and encouragement to our missionaries and meeting with the church leaders in Asia.

Mr and Mrs Mudd have two sons and three daughters.





of mission investment in education and evangelism at all levels in the past.

This is illustrated in the Baptist Church of Mizoram. Seventy five years ago the Mizos were a largely illiterate, head-hunting pagan society. Today, missionaries have come and gone and foreign visitors are not allowed into this sensitive border area, but the Mizo State is the second most literate state in India. The Church has spread so that all Mizos are at least nominally Christian. It is entirely self-supporting. Our relationship with the Mizo Church consists of some help from us with capital projects such as the hospital, school and press, and some scholarships for students studying theology at Serampore and elsewhere. We have the privilege of contact with a church whose members give a higher proportion of their income to the church than do ours, and who support proportionally a higher number of missionaries than we do. Though we are not allowed to visit Mizoram we occasionally receive fraternal visits from church leaders.

Some churches, however, chose in 1970 to join the new united Church of North India. Logically, the united church should maintain and encourage links with a group of churches

of varying denominations in this country. Already the problems of a united church wishing to relate as one body to overseas churches has forced missionary societies and church bodies to come together in relating to a united church. Perhaps the day will come when churches in this country will welcome visitors from the CNI without curiosity about their denominational background. That day is a long way off yet. What concerns us now is to find new ways of maintaining and expressing the very precious links forged in the past between church members and church leaders in India and the

churches in this country. Missionary service will have to take new forms and we may find it possible to have more fraternal visits from the Indian churches, both from those within and those outside the CNI.

### Bangladesh

When independence came to the Indian subcontinent in 1947 the churches of what was then East Pakistan were cut off from their old centre of administration and leadership in Calcutta. New leaders were needed in a new country though it was some time before the Baptist churches of Bengal saw the necessity for a division of the Old Bengal Baptist Union. Bangladesh, as everyone knows, is a very poor country. The assumption of responsibility in the Church was matched by the country's slow growth to nationhood. The churches suffered, as did all Bangladeshis, in the various disasters which struck the country — cyclone, flood and civil war. The Bangladesh Baptist Sanga (Union) has asked for missionaries for nation building — in building and agriculture especially — to help tackle some of the medical problems and to make what is still almost the only sustained attack on leprosy



*continued overleaf*

*Stanley Mudd at the Asia desk, Mission House*



# CONTRAST IN THE INDIAN SUBCONTINENT

*continued from previous page*

in the country, but above all the Church needs pastors, teachers of pastors and pastors of pastors more than anything else. We are still able to help with money but, more important, with people, as missionaries — who are replacements — are still able to enter the country.

The relationships between Mission and Church body are of utmost importance. It is vital to keep the present degree of trust and friendship in a country where there are church bodies realizing increasingly their own possibilities of growth and strength, and where the presence of so many wealthy

Westerners (as missionaries indeed are by Bangladesh standards) may be a source of embarrassment. Missionaries on the other hand have to learn to live with the frustrations of not always being able to do all at once the work they see needs doing. The relationships between Church and Mission in Bangladesh are very different from those obtaining in India or Sri Lanka.

## Nepal

Nepal is unique among BMS fields in that missionaries have no official relationship with the church at all, though they do of course, when possible, worship with

Christians. The BMS is part of the United Mission to Nepal and is one of some 33 Christian groups associated with the UMN, whose missionaries have to promise before they are allowed to work in the country that they will not proselytize. They cannot, therefore, engage in open evangelism, yet the witness of their living and their work has proved most effective.

This state of affairs makes it both easier and harder for missionaries in Nepal. It is easier in that the missionaries are not part of a church searching for its own identity, nor are they part of the churches' struggles for unity or the theological questionings — made more difficult when trained leadership is so scarce — but the task is harder in that missionaries cannot learn the valuable lessons learned only in partnership with a young, growing church of a different cultural background. It is even easier for an Asia Secretary in London who does not have to establish contact with church leaders, forge links or arrange meetings with them, write letters to them or discuss problems, but if experience in other fields is anything to go by, this lack of contact is a loss, not only to him and to the BMS but to all churches who have a great deal to learn from Christian experience in Nepal.



*Greg Smith reading a bedtime story to the hostel children in Dacca*



# EMMANUEL, GOD WITH US

by Rev Koli Mandole Molima,  
General Secretary of the Baptist Community  
of the River Zaire\*

In the beginning God was with us, but we turned away. 'Where are you?' God called to Adam in the garden in the cool of the evening, for the man and his wife had hidden themselves among the trees. Thus began Man's separation from God, attributed in the Genesis account to Adam's disobedience and resulting in his banishment from the earthly paradise. From then on, as he learnt to gain his bread by the sweat of his brow, Man's back was turned towards God. He forgot his Creator.

Far from forgetting Man, however, God's eyes were turned towards him, and He never ceased to call to him 'Where are you?' Through the patriarchs and prophets, judges, priests and kings, the divine summons echoed across the years, but Man was preoccupied with gaining his bread. Deaf to the question, 'Why spend your labour for that which does not satisfy?' he continued his lonely struggle to survive, 'having no hope and without God in the world'. He earned the only salary that he merited, for 'the wages of sin is death'.

## **The Truth brought home**

It was not until the Word of God was made flesh and dwelt among us, full of grace and truth, that we beheld his glory, the glory as of the only begotten of the Father. It is as though the coming of Jesus into the world put that ancient call of God to Man, 'Where are you?' in a new and startling way. His presence among us made it evident that we had been separated from God, but that God Himself had come to be with us again.

As Matthew in retrospect wrote the story of the birth of the Saviour he was moved to add this commentary: 'All this happened in order to fulfil what the Lord declared through the prophet, "The virgin will conceive and bear a son, and he shall be called Emmanuel" a name which means, God is with us'.

Each year the Advent season faces us with a



*Pastor and Mama Koli Mandole Molima*

choice and a challenge, for through Jesus, God asks us, 'Where are you?' in a personal way. 'Where are you in relation to me? I have come to be with you, but it is for you to choose whether to enjoy fellowship with me, or whether to hide and turn your back upon me.' Joseph was told by the angel, '... you shall call his name Jesus, for he will save his people from their sins.' Jesus has come as our Saviour, to bring us back into fellowship with God.

## **The choice is ours**

What tragedy is expressed by the words of John, '... He came unto his own, but his own received him not.' Surely we would rather be counted amongst those who received him, to whom He has given the power, and the right, to become children of God. For when reconciled to our Heavenly Father, we also find ourselves in a right relationship with our earthly brothers and sisters. 'Glory to God in the highest,' sang the heavenly host, 'and on earth peace among men with whom He is pleased.' At the same

time that God's glory was revealed the way was opened up for men to be at peace with each other.

During my recent visit with my wife to Britain we were made aware in many churches and in people's homes that in Christ we are truly brothers and sisters. Differences of race, culture and colour cannot separate us when we are opening our hearts to the One who is called Emmanuel, God with us. This is a truth which is also experienced by missionaries who come and work with us in Zaire and to whom we give a very warm welcome.

All of your brothers and sisters in Christ in Zaire join me in the prayer that we may all learn these truths afresh during this Christmas season and may you experience the richest blessings of Emmanuel, God with us.

\*We are sorry that this article, intended for the December issue, did not reach us in time to meet the deadline.





Nancy Hodgson was born at Thornaby-on-Tees, Yorkshire, and was educated at Middlesbrough and then Kirby Grammar School. She was baptized at Thorntree Road Baptist Church, Thornaby, in 1937. After school she went to Darlington Training College, and obtained her Teaching Diploma from the University of Durham.

The Baptist Missionary Society accepted her offer of service in 1948 and arranged a period of training at Carey Hall. In July 1950 she married Rev Ben Thomas BA, himself an accepted candidate of the Society, and together they did their language study in Brussels. They sailed for Zaire in October 1951 and from then until mid 1953 they were teaching at Yakusu in the Upper River region. From there they went to Yalikina until 1955 and were engaged in church and school work. Then, from 1955 to 1961 they taught at the school at Yalembe, *Ecole Grenfell*. Suddenly in August 1961 Ben Thomas died on missionary service and Mrs Thomas came back to England for a short period, but then returned to Yalembe where she continued to teach until 1964 when Yalembe was closed to missionary work.

At that point Mrs Thomas returned to England and entered the Northern Baptist College to train for the ministry and graduated BA at Manchester University. On the completion of her training she was invited to the pastorate of Trinity Baptist Church, Bacup, Lancashire, where she served for six years before joining the staff at Mission House in 1975 as Personnel Secretary. In this post she seeks to help those who feel called to service overseas with the BMS, and assists them in their preparation for that work.

# THE GO~BETWEEN ROOM

by Nancy Thomas

A rather high, narrow room houses the Personnel Secretary. It is obviously a third of a much bigger room, the other two thirds being occupied by the Asia secretary. It could be described as a sort of 'go-between room', a place to which would-be missionaries find their way in 95 Gloucester Place. They come from Christian communities in Britain, and hope to offer their services to churches overseas. This 'in between' room is rather noisy with traffic careering down Gloucester Place, fire engines, ambulances, and police cars wailing frequently outside. Here people talk about the way they came to Christ, how they feel called to serve Him overseas, and here we try to direct their possible future abroad with the Baptist Missionary Society.

## The candle's halo

A year or two ago I introduced you to the bright pink board which occupied one wall of this room. Since then the decorating has changed the colour scheme, and a deep blue board occupies the space. A large cut-out candle with 'BMS' down its length dominates the central place, and the flame's circle of light has been made up during 1979 by the photos of missionaries and short-term volunteers, folk who have come through this room on their way to join in the overseas work of the Baptist Church. I expect most of them would chuckle at being seen on my board as part of a candle's 'halo', but each one of them has equally taken seriously the fact that, God having called them to do a job for Him, they are trying to be obedient.

Where do they come from originally? The 1979 people came from places as wide apart as Aberdeen and Bishops Stortford, Bromley and Stockton-on-Tees, Bristol and Dereham in Norfolk, Rickmansworth and Wolverhampton, Clwyd and Harrow, to say nothing of many postal districts in London.

What were the influences that brought them

here? Some had grown up in Christian families; some appreciated that fact and some did not, but it gave them deep-rooted faith when they came personally to recognize Christ as their Saviour. Some came from homes with little or no Christian influence, but in school or at college had met with Christian students and were confronted with the need to make a decision for or against Christ at that point. An American mission visited a north-eastern town, a young man was converted; he married a girl from a Christian home and so there are houseparents for the Dacca children's hostel in Bangladesh. In such ways the influences came together under the hand of God. A non-Christian couple chose to go to Bermuda because a teaching post was to be had there and it sounded interesting. There happened to be a Southern Baptist mission there, through which they found Christ in Bermuda. Gradually they were drawn to work with the BMS in Nepal, under the umbrella of the United Mission to Nepal. Missions working in India trained two young people some years ago. One was Anglo-Indian, the other



Lorraine Carr, teaching in Zaire





Anglo-Nepali. They met and married. Not finding suitable openings as a pastor in this country the husband decided to re-train as a full-time social worker. That was another category of person needed for Nepal.

#### **God uses all channels**

A Jamaican Christian family moved to Britain in the big exodus of the fifties. A child who came then with her parents grew up in Pentecostal Sunday Schools. As she matured she found in a Baptist church her spiritual home. Her education took her to London University for biology and ecology. When she began to wonder whether her Christian obedience meant a move across the world again, her minister sent her to the 'go-between room'. Her direction took her back to the continent of her ancestors; Africa intrigued her, and in Zaire at Upoto she found the school in which her teaching skills would be much appreciated. An advertisement for a missionary builder caught the eye of a man who had just been wondering whether God intended him and his family to leave a comfortable home in

England for 'parts unknown'. A young Anglican, brought up with Christian influences around him and wanting to train for ministry in the Church of England, needed an opportunity to gain experience of work in another country. With an Oxford degree, would he be able to teach? With a reasonable amount of French, could it be in Zaire?

An experienced minister and his wife came to the room at intervals, over two or three years, seeking God's will for their next possible move. No hurry . . . but yet? Then Rev Eric Sutton Smith died, and urgency came into the situation as it seemed that here was the place they ought to fill in Sri Lanka.

A mature lady, a teacher and a widow, came to enquire whether she could help in Brazil. She had not been a committed Christian very long and regretted rather that she had not known Christ for a longer time. Young vigorous 'handy' men came. Were their electrical, mechanical, practical skills useful anywhere? Summer schools had played their part making some of them aware of Christ's calling to commitment and then to the wider church's service.

#### **One step leads to another**

For all of these the 'go-between room' became the place which led to the BMS Candidate Board. Many people who read this magazine will be familiar with that phrase, but just in case there is someone who is not aware of it, I had better explain that the selection group of this Society is composed of the Officers plus ten other people (ministers, doctors, teachers and housewives amongst others) — plus some of the Home staff of the Society. I am assured that all candidates are nervous. That is not really surprising when both the candidate and the selection board are all trying to find out what the will of God is for this person

as well as for the BMS. We would be very foolhardy people if we tried to do that lightly, so tension is probably a fairly normal state to be in. The members of the Board have quite a lot of information already, for the candidate has filled in his own questionnaire with most of the usual facts about his life and education, his family circumstances, his faith and church, the reason why he thinks he is being called to be a missionary abroad, his past Christian experience and service. References have been sent in to tell us what this person is like at work, and what he is like as a character. His minister and church will have given their testimony about him, and told us whether they will be glad to support him with prayer and concern (which probably means finance too). There will have been a medical arranged by Miss Humphreys with our medical officer, Dr Rathbone, so that we know (as far as it is possible to be sure), that this person ought to be able to cope with life in a tropical country and many adaptations in his life-style. All this having been collected together, we join in prayer with each candidate before the interview begins, praying for guidance.

#### **Planning in faith**

A little while ago, someone pointed out to me that every year, as an act of faith, the BMS sets aside four days in the year for the Candidate Board's meetings. When that diary is drawn up, no-one knows whether there will be prospective missionaries to interview in January, February, May and September of the next year, or not. Yet every time that I have been aware of, there



*Adam Romanis, teaching in Zaire*

*continued overleaf*



## THE GO-BETWEEN ROOM

*continued from previous page*

have always been some people who have recognized the calling of God to them specifically, to a piece of work not in this country. The faith, then, of those who draw up the diary is justified, and so often the person offering service matches up with a need which has just become evident in one of our fields of work. The young teachers came forward this year to fill in so many gaps in our secondary school staffing in Zaire. As many of the original staff came on furlough, or finished the short-term they had promised to do, we wondered how the schools would be staffed. Apparently God knew what we did not; the teachers came; the four days of faith were vindicated yet again. As I write, letters are coming in from those who feel the calling of Christ and who will pass through the 'go-between room' in 1980 from Britain to Bangladesh, India, Brazil, Nepal, Sri Lanka, Trinidad or Zaire, according to their talents, skills, professions or trades.

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### MISSIONARY MOVEMENTS

#### Arrivals

Rev D and Mrs McClenaghan and family on 8 October from Alta Floresta, Brazil.

Rev A and Mrs Robertson and family on 13 October from Princes Town, Trinidad.

#### Departures

Rev R W Lewis on 2 October for visit to Orissa, India.

Miss B M Bond on 8 October for Jessore, Bangladesh.

Mr L R and Mrs Alexander on 15 October for Pimu, Zaire.

#### Death

In Lismore, Australia, on 29 August, 1979, Miss Elsie Winifred Evans, aged 95 (Sri Lanka Mission, 1910-44).

# JANUARY COMMUNION OFFERING

---

At the beginning of each year the Baptist churches of Great Britain are invited to share in an act of love and caring for those who have lost husbands in the service of Christ overseas, for children who have been orphaned and for retired missionaries.

There is no better place where such an expression of concern could be demonstrated than at the Lord's table, where we are reminded that God's loving care for us should be the pattern for our setting up a memorial to Christ. So the fellowship of Baptists is invited to donate the love gifts offered at the January communion services, to the Widows, Orphans and Retired Missionaries Fund of the Baptist Missionary Society.

There are many ways in which the Society cares for those who have served under the auspices of the BMS. Houses are set aside in which those who have retired from active service, but who have nowhere to live, may

spend their retirement free from the anxieties of finding accommodation. At the present time there are four such houses in use at Bath, Salisbury, Olney and Melbourne. Some of these have been bequeathed to the Society for just such a purpose. The Society also pays a rehabilitation grant to its missionaries when they retire, to assist them to settle back into this country.

#### South Lodge

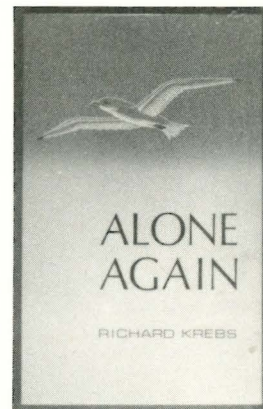
Then for those who would welcome a little help in the day-to-day matters of a home, the Society has a very pleasant house called South Lodge, at West Worthing. It is situated a short way from the seafront and has a small but pleasant garden. It can accommodate single or married people to a total of twelve. There, each member of the 'family' has their own room in which they can receive and entertain friends. The main meals are provided in a communal dining room and there is also a communal lounge in which the residents can rest and talk with colleagues



*South Lodge, Worthing*



# BOOK REVIEW



## ALONE AGAIN

by Richard Krebs

Published by St Andrew Press £1.45.

This book is written by a Christian psychologist for those who are widowed or divorced. From his experience as a pastor and psychotherapist, the author has found that such people frequently go through an experience of death and resurrection as they come to terms with their new, single life. The reader is introduced to people who have undergone such an experience. First of all there is the difficulty of letting go, and we see that sometimes people hold on to a lost one, not out of love but out of unresolved problems with the person. Then as the divorced or bereaved one moves out of the past, there is a 'valley' of pain, as the writer calls it, which follows letting go and precedes rising again to a new, single life.

Some problems of the new life are discussed, such as relating in the new, single state to friends and family; the question of remarriage or remaining single — and the pros and cons of each; and how to live creatively alone.

The final chapter is a reminder that through it all there is 'Christ the Companion', that the widowed or divorced person can never really be alone again.

JMB



*The small but pleasant garden*

The BMS seeks in every way to be a caring society and gifts to the Widows, Orphans and Retired Missionaries' Fund helps the Society to show compassion and give help to these colleagues.

or watch the television. Peter and Marjorie Brooks, the wardens, are present to help anyone in need and to see to the running of the house and the providing of the meals.

Pensions for widows and retired missionaries are regularly reviewed by the Salaries and Pensions Committee of the Society, which does try to see that these friends are cared for in the best possible way during their retirement. The pensions of retired missionaries who were accepted prior to 1962 and those who were widowed before 1976 are unfunded and paid by the Society as are pensions to orphans. The Society has also to pay its contributions into the Pension Fund to ensure that those who retire in the future will likewise be cared for. If children are orphaned by the death of one or both parents while on service overseas, the Society can help with their schooling through Eltham College or Walthamstow Hall if that is required. (See the April 1979 *Missionary Herald* for a report on these two schools.)



*Peter Brooks (left) the Warden, talking with Frank Raper, retired missionary from India*





*The overseas support office, Mission House. (l to r) Ellen Evans (Fred Drake's secretary), Pam Hawkins (Stanley Mudd's secretary), and Kay Pickett (Nancy Thomas' secretary).*

## CALLING PHILATELISTS

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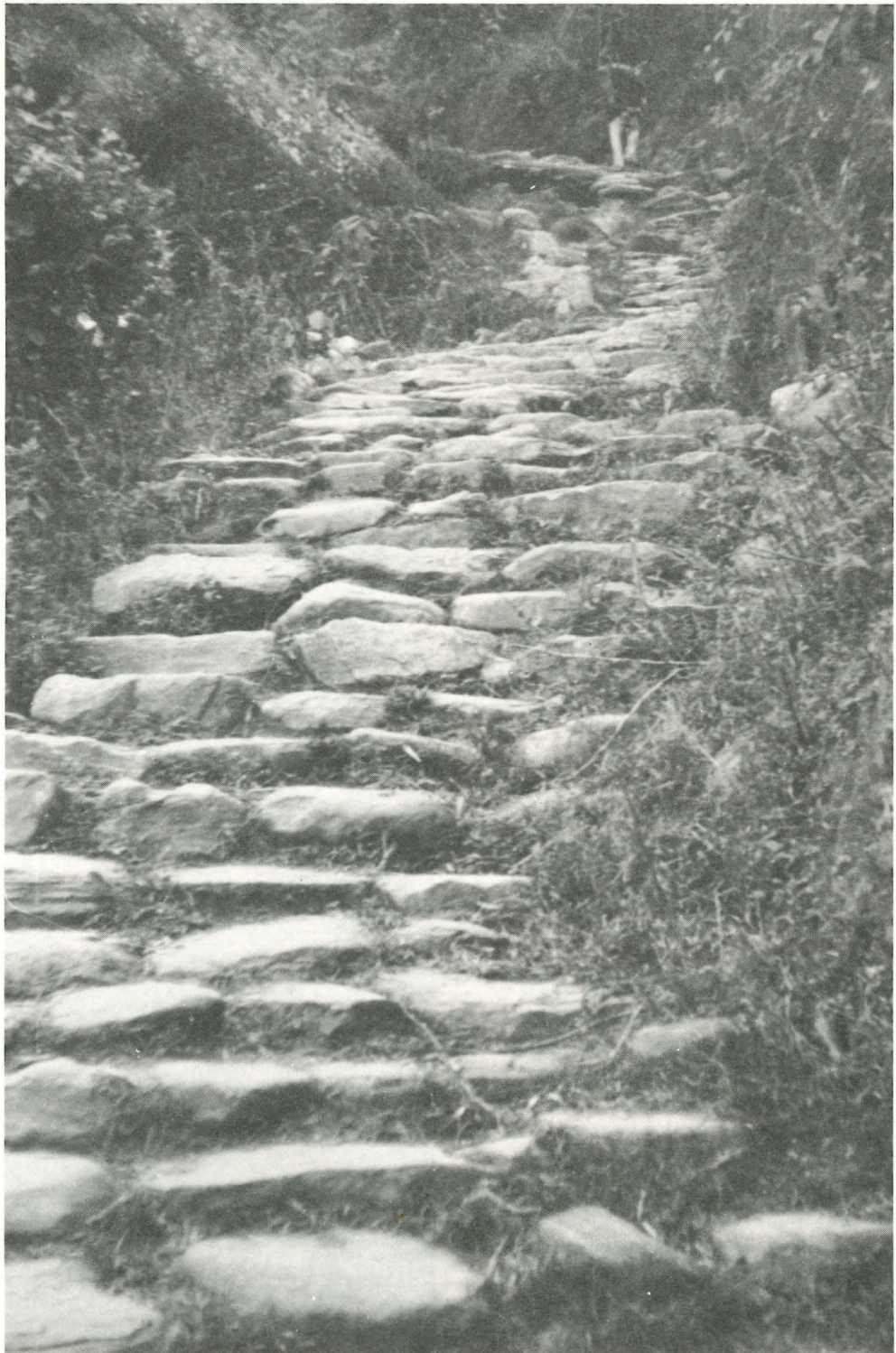
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**'FORGETTING  
WHAT LIES  
BEHIND  
AND  
STRAINING  
FORWARD TO  
WHAT LIES  
AHEAD,  
I PRESS ON  
TOWARD  
THE GOAL'**

*(Philippians 3:13, 14)*

*The way to Amp Pipal, Nepal*





# STRANGER IN A STRANGE LAND

by Roger Case in Bangladesh

As I sit here, perched high in the back of a rickshaw, watching the world go slowly by, there is an ache inside me. It is the ache of a stranger in a strange land.

I am cut off from those around me by the barrier of language; I do not understand them, and they do not understand me. I am further cut off by the colour of my skin — it is different. In fact I find myself totally lost in a culture which is different from my own in so many ways. The people here have different ideas, different attitudes, different aspirations. All is strange to me.

## Cries of 'Red Monkey'

To be the object of much humour and ribald comments is hard to take but, mercifully, there are few comments which I fully comprehend. I try to understand the feelings of those who spit upon my clothes and throw stones in my path. Then there are the insulting cries of 'Red Monkey' which come from children and adults alike. I struggle desperately to understand the hands which claw at my children, hands which pinch, pull and push, seeking to pull the children from their rickshaw, to see them cry out in fear. My own cry is silent, 'Why, Lord, why?' I can put up with the misunderstanding which asks 'What is he getting out of it?' or 'What's his angle?' but I feel the hurt inside.

The overwhelming reaction to all this is to seek the company of those who share my own culture and language. The 'ghetto mentality' creeps insidiously upon me. To hide behind walls, gates, doors, to get away from it all, is the instinctive response. Feelings of hostility well up inside me. As I try to suppress them, my mind turns to those strangers in my homeland. I compare myself with the Bengalis in London and Bradford, undergoing the same sort of treatment as I am experiencing here in Barisal. They, too, know the rejection, the misunderstanding,

the hostile humour and the overwhelming need to seek their own people for support and protection. They, too, have been forced to erect barriers of self-defence which become self-defeating, turning one inwards where there lies only despair.

## Barriers broken down

I have a friend who became a stranger, not in a strange land but in his own land. He suffered misunderstanding, He underwent

persecution, and finally He was put to death. But death could not hold him. Along with the threat of the grave, He broke the barriers of hatred and fear, bringing love and peace for all who will accept him. Who is going to tell those strangers in my homeland of the one who offers them release from their fears? Who is going to show them the self-giving love of my friend?

Remember the strangers in a strange land.



*The rickshaw ride*



## Secretaries

Rev A S Clement  
Rev H F Drake, OBE

## Editor

Rev A E Easter

Enquiries about service to:  
Rev (Mrs) A W Thomas

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are available depicting our work

Departments concerned with  
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We share in the work of the Church in:

Angola  
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Jamaica  
Nepal  
Sri Lanka  
Tanzania  
Trinidad  
Zaire

The Christian Church throughout the world is watching with keen interest the developments which are taking place in mainland China these days. For years now, ever since the communist party gained control, the doors have been fast shut against any sort of contact either by persons or letter, with Christians in that land.

The pessimists declared that the Church in China had been crushed to death, but the hopeful insisted that it must have gone underground, one day to re-emerge.

## Slackening of the reins

With the death of Mao Tse Tung changes began to take place. Nothing spectacular happened, but here and there an apparent slackening of the reins occurred. In particular the facility for tourists to visit China once again has encouraged those who knew that country to try and make the journey and maybe to make contact with some Christians somewhere.

Then one or two letters came out of China addressed to former missionaries from people who knew them, and now news has been received of three churches in Shanghai being used for public worship once more with thousands attending the services. Ever since tourists were permitted to return to China, of course, it was known that there were one or two 'show' fellowships which they could visit, but a circumscribed service had to be followed in which no preaching was allowed. Now it is learned that a Protestant church has established the right, by a test case, to include a sermon in its act of worship.

We can rejoice that through these years of extreme difficulty and pressure in which the Cultural Revolution burned Bibles and sought to stamp out the Church of Jesus Christ, there were men and women who kept the faith and lived by their experience of the living Lord present with them.

## We must tread carefully — and prayerfully

Certainly, whenever the opportunity is given for us to renew fellowship with these people of God along, what are regarded as, normal lines, we should be ready and eager to do so. But we would be wise to venture slowly, for over-eager or rash action in this respect now could surely embarrass our Christian brethren and sisters in China — even put them in danger, for the government is still a communist regime which believes that religion is an opiate, bemusing the people and reactionary to the advancement of the state.

There is, however, an immediate action available to us which bridges distances, surmounts barriers and nullifies opposition — prayer! Let us meet with and support our Chinese brethren at the throne of grace.



# 'ALL IS SAFELY GATHERED IN'

by Joyce Stockley

Last year in Bangladesh Mr Ali and his sons rejoiced that they were able to gather in their rice harvest. For four years they had had no rice crop. Each year in April they had gone out into their field, ploughed the ground and planted the precious seed, but each time after a good beginning the little rice plants had shrivelled and died.

Last year Farmer Ali again took a basket in his arms and from it he broadcast the rice seeds onto the prepared land. Then standing on his *moi* or ladder he rode behind the bullocks, covering up most of the seeds with earth as the Padder was drawn over the newly ploughed soil to level it. Whilst the rice was left to grow he and his two sons went around the district searching for casual labouring jobs to earn money to cover the daily expenses of the family.

## Hopes were dashed

In the sunshine and showers of April and May the rice seeds germinated and began to grow. The field was covered with little green grasslike shoots and hope began to rise in the farmer's heart — maybe this year they would get a rice harvest. But after a week or two, the plants ceased to grow and gradually the field began to look brown as the plants grew weaker and started to die.

'Oh, Allah! Why does this happen year after year? What shall we do?' farmer Ali cried. Once again the promise of harvest is lost and Mr Ali and all his neighbours are in despair.

As he stands and looks at the dying plants, a motorbike stops and a foreigner with reddish hair is soon standing beside him and asking in his own Bengali language, 'What's wrong?' 'How have you prepared the soil?' David Stockley asks. 'Have you given the right plant foods? What type of rice did you sow? When did you plant the seed and when did it begin to die?' After a little more talk he collects small amounts of soil from

different parts of the field and takes them back to his office in Gournadi (Barisal District) for testing.

## Help was offered

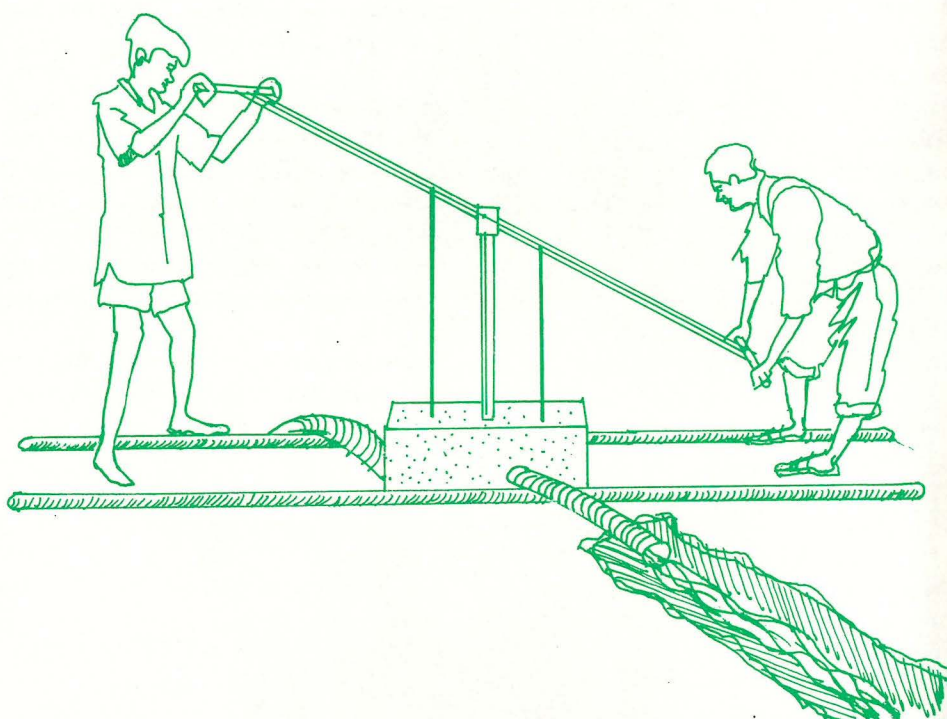
Next day Mr Ali has a visit from two young Bengali men sent by Mr Stockley from the Christian Agricultural Centre in Gournadi. They ask if farmer Ali would like help in replanting his fields. They offer the use of the power tiller from the centre, complete with driver, to enable the fields to be ploughed quickly. The loan of the power tiller is conditional upon the farmer and his sons pulling up all the surviving rice plants, storing them carefully at the edge of the water-pond, then replanting them after the centre staff have ploughed and fertilized the field. Mr Ali is told that the power tiller, the fertilizer and all the advice will be free, but that he will be required to pay back the costs if he does get a good harvest. The

Bengali workers leave word that if Mr Ali would like the help of the Agricultural Centre he must come to the office and request it.

After much talking with his sons and neighbouring farmers Mr Ali decided it was worth a try and he walked the mile or so into Gournadi to request the help of Mr Stockley and his Bengali workers.

## Work began on the ground

That very afternoon, Bidham, the centre mechanic checked the power tiller engine and filled the tank with petrol. Then another young lad started up the engine and walked slowly down the main road behind the tiller until he reached the area of the fields to be ploughed. Carefully he crossed the wooden bridge over the canal and guided the tiller down the steep slope into the fields. For two days he walked up and down behind the power tiller ploughing the fields. Meanwhile



*The manually operated water pump*





other of the centre staff measured the fields and worked out the correct amount of nitrogen, phosphate and potash fertilizers that would be needed. It was decided to experiment and put extra lime on one part of the field and extra nitrogen on another part and not to subtract anything for the fertilizer that the farmer had already put into the soil.

The sun shone brightly and the fields were too dry to replant the weak rice plants, so the Agricultural Centre staff balanced a manually operated water pump across a cycle rickshaw and took it to the fields. Farmer Ali and his sons were asked to pump the handle up and down, and water flooded onto the fields from the canal nearby. The sons were not too pleased — it was hard work and the sun was hot. Why bother anyway? For it was unlikely that this foreign man could make rice grow when they could not. But their father insisted and so they had to work on until the fields were muddy enough to plant the seedlings again.

### Replanting underway

When half of the area was ready Mr Stockley and some of his helpers arrived on their motorcycles. They had brought some long string lengths with them and they tied each end of each length to a twig. Then they all got into the muddy field and using the string markers to make straight lines they helped farmer Ali replant his rice seedlings in straight rows at a measured distance apart. All afternoon they worked with Mr Ali and his sons in the heat and the mud, replanting the rice seedlings in the newly prepared soil. The power tiller was still working, finishing off the rest of the field and the children of the village were standing around watching the machine and the men at work. For another two or three days the farmer and his sons worked hard replanting all the little rice seedlings in straight lines and the centre staff visited and encouraged them.

For a week or two it seemed as though all the labour would be rewarded — the brownish rice plants grew new leaves and the field began to look green again. But gradually it became obvious that all was not well. The plants were not so healthy as they should have been, especially in the part of the field where the extra lime was put; here, they looked weak and sick.

### More testing plus a diagnosis

At that time two experts came to visit the Agricultural Centre, from the Rice Research Institute in the capital city of Dacca. These Doctors of Agriculture, one English and one a Bengali, were taken to visit Mr Ali's fields. They, too, took soil samples to test in their laboratories at the Research Institute and they suggested that the problems might be due to a lack of a trace element, probably zinc. They told the centre staff to try and buy some zinc oxide powder and experiment with it. Immediately a search was made in the local market shops and one pound of zinc oxide powder was found and purchased for the equivalent of about £2. (It was learnt that this powder is used by actors to whiten their faces when they are performing in plays.)

The Bengali agricultural workers, James Malaker and Sujit Baroi, went to Mr Ali's field and in some places they scattered small amounts of the zinc oxide powder between the rows of plants and worked it into the soil with their hands. In another small area they pulled up all the seedlings once again and put the roots into a small bucket containing a solution of zinc oxide powder and water. After letting them soak for a while, they replanted the seedlings and

marked the area as treated.

### Success at last

In a few days it was obvious that zinc was the missing factor. The plants in the treated areas were green and growing vigorously, whilst the plants in the rest of the field were dead or dying. Mr Ali consulted Mr Stockley once again and was encouraged to buy new rice seedlings from the local market and to soak them in zinc oxide in water solution before planting them in the place of his dead plants. He had no money to do this, but Mr Stockley was able to supply him the zinc oxide powder and a small sum of money to buy the new seedlings. Under the supervision of James and Sujit the field was replanted once again and this time everyone rejoiced to see the plants grow green and strong.

The months passed and in late October a very happy Mr Ali went along to the Agricultural Centre and asked permission to harvest his rice crop, the first in four years from that field. Some of Mr Ali's neighbours also added zinc to their rice and had a crop to harvest, but large areas of the district are not being used by the farmers because continual crop failure has made them abandon their fields.

The story of success in farmer Ali's field shows that modern scientific knowledge, taken by dedicated workers and applied in very simple ways, can make all the difference to needy farmers if they are willing to co-operate. Thus are Christians stretching out hands in love to help the hungry and distressed find real solutions to their problems.



# JONATHAN LINDELL

by Marian Hostetler,  
a member of the United Mission to Nepal



*Nepal and the Gospel of God* is an attractive book, an informative one, well-written and interesting. It was written by Jonathan Lindell at the request of the United Mission to Nepal on the occasion of its 25th anniversary in 1979. But you can search the cover and back pages in vain to find a picture of the author or to read a biographical sketch of him. Who is Jonathan Lindell? Why was he asked to write this book?

## Years of preparation

Jonathan Lindell grew up in China where his parents were missionaries. By the age of 18, when he left China to study in the USA, he was a committed Christian. Because of his conviction that he also would be willing to serve God as a missionary, he took time during his college years to read and study world missions and to pray for God's leading.

He says of this time 40 years ago, 'I received a strong guidance from God that I was to live and work with God's people for the opening of Nepal and to spend my life 100% for this.'

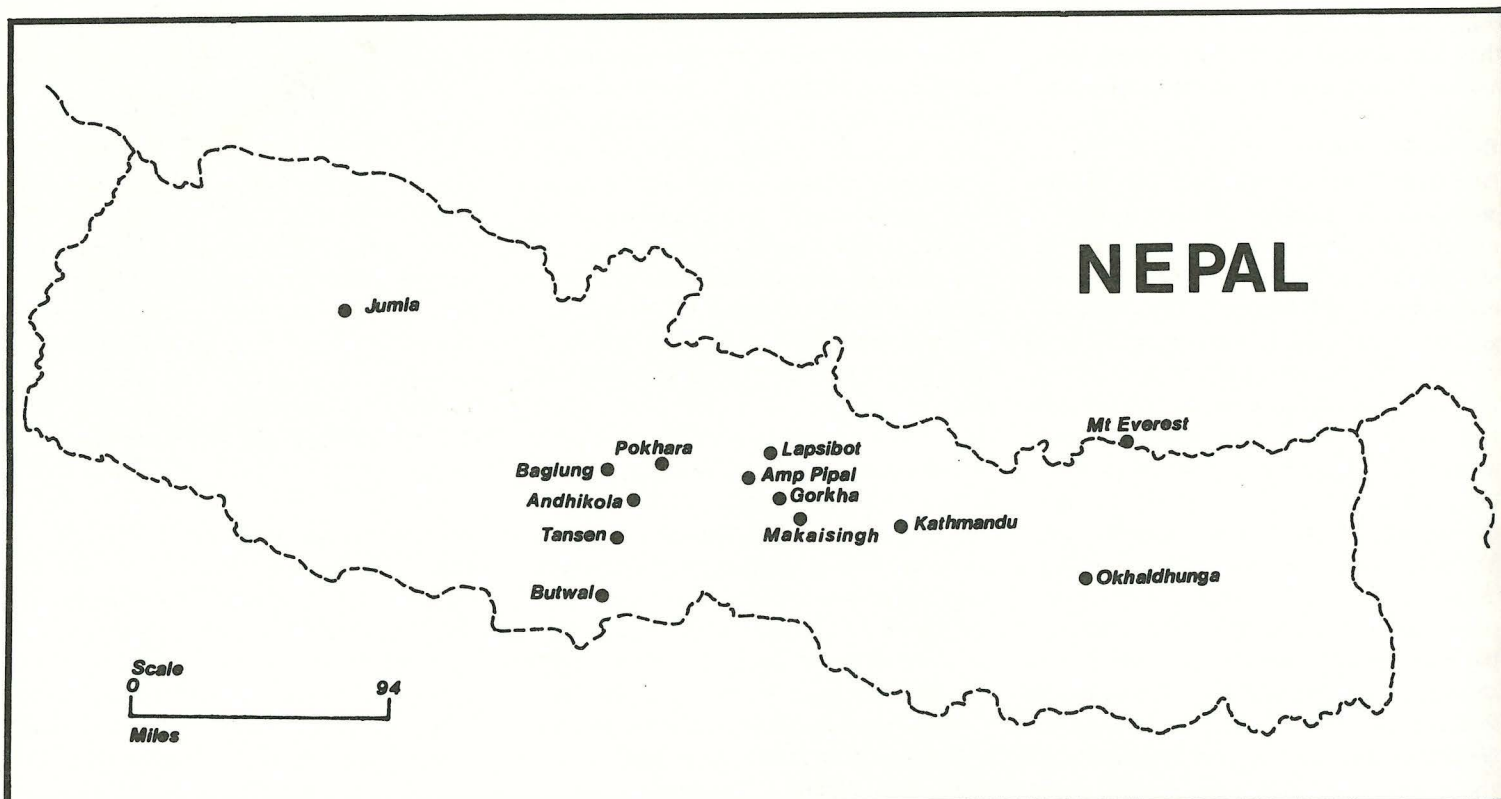
After finishing college and a year of Bible school he became the first missionary of the World Mission Prayer League (a Lutheran missionary fellowship) to be appointed to Asia, and in 1941 he left to work along the

borders of Nepal, a country completely closed to foreigners. A number of individuals and mission groups had the same goals as Lindell: to surround Nepal, to find useful contacts with Nepalis living or travelling outside their country, to pray, to learn the Nepali language. He testifies now, 'We believed that when we were ready, God would open Nepal. And He did.'

Jonathan worked mainly in Darjeeling, India, on Nepal's eastern border. He had left his fiancée, Evey, behind, and because of the outbreak of World War II, it was four years before she could join him there and they could be married. They went to the States in 1946 for a furlough, but were refused permission by India to return.

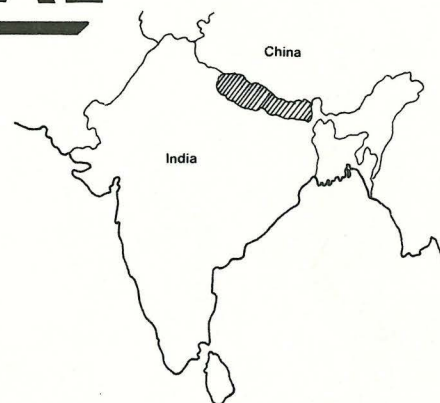
## Dream fulfilled

So the next nine years Lindell served on the





# A LIFE FOCUSED ON NEPAL



staff of his mission headquarters. In 1952 during a visit to India, he was excited to meet Mr and Mrs Bob Fleming who had actually been into Nepal, by the Government's permission, to make ornithological studies. Mrs Fleming, a medical doctor, had also been able to practise a little medicine. Says Jonathan, 'I knew then something was cooking and I would need an occupation to get into Nepal when the time came, so I went back to the States and took teachers' training and got my Master's degree in elementary education. In 1956, two years after the beginning of the United Mission to Nepal (eight mission agencies and societies who decided to work together in Nepal — now there are 32 such members of the UMN), we went to Nepal.' What he had dreamed of, and worked for, for 18 years was coming to pass.

Jonathan had in mind the idea of village work which would include a school, a dispensary, agricultural work and the Bible. He proposed this 'Community Service Project' to his mission, and the mission proposed it to the UMN with the offer of the Lindells to carry it out. The UMN accepted the idea.

However it took Jonathan nine months and 70 visits to government offices before the project could get underway in the area chosen some 50 miles west of Kathmandu, near Gorkha. To reach this area involved five to six days of walking as there were at that time no motorable roads.

'Our four and a half years at Amp Pipal village were our richest and happiest in Nepal,' says Jonathan now.

## Back to the office

However, in 1960 the UMN was without an Executive Secretary, and Jonathan was called to fill that post, a job he did for 11 years. At the beginning of his term, the

headquarters staff consisted of only three people who were responsible for 80 people in six different projects. He feels his main task during those years was to solidify the UMN and to define its character and nature. He also dealt with the government on 33 project issues, obtaining permission either for new projects or for the expansion of existing ones.

When a new Executive Secretary was found Jonathan was able to return to what he prefers, working on a smaller scale, out on a project. For six years he was Headmaster of the Boys' Boarding School at Pokhara.

His work has been somewhat curtailed since a severe heart attack during a 1974 furlough. During their last four-year term, now ended, Evey was assigned to manage a new UMN guesthouse in Kathmandu, and Jonathan worked in jobs related to education, especially working on writing a course on ethics and behaviour (teaching about such things as stealing, cheating, taking turns, sportsmanship) to be used in the schools.

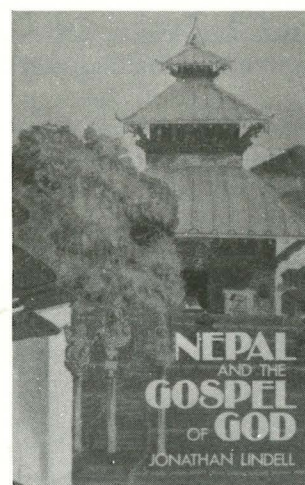
## From both points of view

Another major assignment, of course, was the book. It took a year and a half to write, but going into it were 40 years of study and experience in and about Nepal and of gathering materials. It is perhaps unique in its being told from two points of view — that of the Nepali, and that of the outsider coming in. The title has been carefully chosen: it is about Nepal and it is about the gospel of God. It is hoped that the book will be of interest to Nepalis as well as to us 'outsiders', and gift copies have been presented to the King and to other high officials.

Another unusual aspect of the book is that it is not a history of the UMN alone, but of all contacts of Nepal with the gospel, from the Capuchin Fathers in 1707 up to the present.

Jonathan Lindell's hobbies, too, reflect his constant interest in Nepal: collecting Nepali stamps and preparing a slide lecture on what can be learned of Nepal through its stamps; writing magazine articles on the culture and history of Nepal; and still a dream, to develop a historical museum in the Pokhara region and to preserve its historical sites.

His parting words, to himself and us: 'We should see ourselves as people who are taking our turn in our place and in our time in the long history of God's mission toward Nepal. It has gone on for decades before us and will go on after us. We have been given the privilege to be a part of that larger whole.'



*Nepal and the Gospel of God* is not available in bookstores but can be ordered by mail through Mr R C Rollinson, 12 Main Street, Fulford, York YO1 4PQ. Please enclose the price — airmail £5, seairmail £3 — with your order, which will be forwarded to New Delhi and the book mailed from there.





*Robert Ahearn*

## IN ZAIRE

**Robert Ahearn** was born at Seven Kings, Essex, and educated in Godalming, Surrey, at grammar school and sixth form college. He then went on to Sheffield University and graduated with a BA degree in economics. While in Sheffield he worshipped at Wycliffe Chapel but was baptized in September 1978 at Guildford Baptist Church.

Robert first became interested in working for God overseas through reading *Jungle Pilot* by Nat Saint. His own call to missionary service was confirmed through talking to various people. While at university he was active in the Christian Union and much involved in student politics. He was treasurer and publicity secretary for the Community Action Group. Although very interested in political affairs he cannot see politics, as some people do, as the means of achieving Utopia; rather, Christ has shown us the Way.

In September Robert left for Zaire to teach mathematics at Ngombe Lutete.



*Nigel Courtman*

## IN ZAIRE

**Nigel Courtman** was born and brought up in Bishops Stortford, Hertfordshire. He attended Northgate School and Bishops Stortford Boys' College before going to Sheffield University where he read Biblical Studies. In May 1974 Nigel was baptized at Bishops Stortford Baptist Church and became a member there shortly afterwards.

After feeling for some time the need to employ his abilities and learning in some positive service for the Lord, he read of the need for missionary teachers in Zaire and offered himself for service. Since September he has been teaching mathematics at Bolobo.

Nigel has held various positions of leadership including Sunday school teaching, leading a youth choir, leading his school Christian Union and being President of the Baptist Society at his university.

*Trevor and Stella King*



# SERVING TH

## IN NEPAL

**Trevor and Stella King** grew up in the same church. In the early 1950's they were both baptized at Northumberland Heath Baptist Church, Erith. They have three children, all of whom are now adults, and have fostered many others.

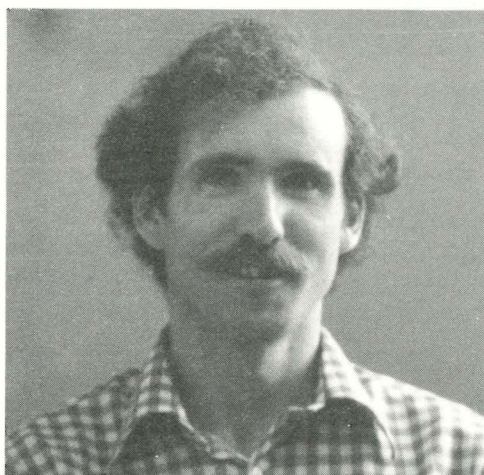
Trevor worked as a 'computer man' in various capacities for over 20 years and was recently trained part-time as a teacher. He has also undertaken various tasks in the church. Latterly Stella worked locally to their church in Teddington at the Tear Fund office as correspondence supervisor. She too, has played her part in the church, as Sunday school secretary and teacher.

In recent years Trevor and Stella felt that God was leading them to do something different. Their decision to offer to the BMS was encouraged by their minister and greatly supported by the church. After a term at Spurgeon's College, the couple left for Nepal to begin language study this month at Kathmandu. On completion of the course, Trevor will work as a business manager for the United Mission to Nepal.

## IN ZAIRE

**Janet Wilson** grew up in Bury, Lancashire. She came to faith in Christ while studying for Scripture O' level, having been profoundly impressed by the life of her Christian teacher. On moving to Worsley she joined the Methodist Church. At Sheffield College of Education she had opportunities of responsibility and at St Thomas Church, Crookes, experienced loving spiritual leadership and close fellowship. When in 1975 Janet moved to Barnsley, she transferred her membership to Sheffield





*Ian Wilson*



*Janet Wilson*

Road Baptist Church and taught in a junior school there.

**Ian Wilson** was brought up in Keswick where his parents were active members of the Methodist Church, which he joined later, having been greatly influenced by the youth work in a nearby Anglican Church. He studied biochemistry at Bristol and gained much through the fellowship of Christian Union friends. He then taught in Kenya as a short-term CMS volunteer, and travelled a few months in Africa before returning to Bristol to do a postgraduate teaching course.

For five years Ian taught in a Huddersfield comprehensive school. During this time, through visiting friends in Barnsley, he was drawn into the warmth of the house fellowship at Sheffield Road Baptist Church where he met Janet. They were married there in August 1977.

Ian occasionally pondered the possibility of working overseas again. Last March, when Alan Easter visited their church on deputation, they heard about the great need for teachers in Zaire and decided to offer their services. After a time of improving their French in Brussels, they went last month to Upoto, Zaire, where Ian is teaching science and mathematics while Janet helps with English and R.I.

## AT HOME

**Rev Carey Garnon**, the new BMS Representative for Wales, was born in the village of St Dogmaels on the estuary of the River Tivy in north Pembrokeshire. He was educated first in the village school and then at Cardigan Grammar School, and was baptized at Blaenywaun Baptist Church by Rev John Thomas. Later he felt called to the ministry and started preaching, entering

Bangor Baptist College and University College of Bangor to read arts and theology.

On completion of his course he graduated in Welsh and philosophy and was ordained at Bridgend in March 1948 at which church he ministered for thirteen and a half years. He then accepted a call to be the first minister of the new Capel Gomer Welsh Baptist Church in the centre of Swansea. He continued at this church until September 1979 when he terminated his ministry prior to taking up his present duties. At one time, on the death of its minister, he undertook the oversight of Bethesda — the mother church of the Baptists of Wales, which was founded in 1649.

During the 40's and early 50's he was an active member of BMS and BU Summer Schools at Aberystwyth, Cardigan and Cilgwyn. Indeed he met his wife Marian at the BMS Cilgwyn Summer School. She was a Miss Howells before their marriage in 1951 and they have one son, Tudor.

### Links with missionaries

His interest in the BMS was further heightened in his first pastorate at Bridgend where three BMS missionaries were in membership with the church. They were the Rev William Davies of Puri, India, and the Rev and Mrs Iwan Maurice of Kimpese, Zaire.

Carey Garnon is very well known in the Baptist denomination in Wales. He has been a member of the Baptist Union Council for a long while, a past President of the West Glamorgan Association and the present Superintendent of the Association Ministerial Fund, but he is even more widely known in the Principality as a broadcaster both on radio and television. For the past 20 years he has broadcast as a reporter and interviewer in news and current affairs programmes,

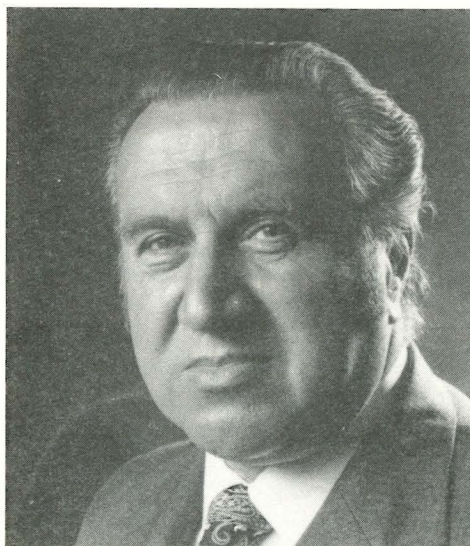
especially on industrial, local and central government matters. He has also taught religious knowledge in the Boys' Grammar School where he took the O' and A' level classes.

One of his many interests is Welsh hymnology and church music. He has conducted a number of singing festivals and served on the editorial committee of *Mawl yr Ifawc* — the Welsh Youth Hymn Book. Further, he has compered the Royal National Eisteddfod of Wales and many national inter-college eisteddfods.

### Fine preacher

But above all else he is regarded as a preacher and invited to exercise this gift not only at the Welsh Baptist Union but at other interdenominational preaching services. He has been the preacher, too, at the London Welsh St David's Festival held at All Souls, Langham Place, London.

These many gifts he now puts at the service of the Baptist Missionary Society as he keeps his countrymen informed about Christ's mission overseas through the Society.



*Carey Garnon*





*Carl Johansson talking with a Nepali official*

# MAN WITH A MISSION

An interview with **Carl Johansson**, the new Executive Director of the United Mission to Nepal, conducted by Juhani Kivela (Information Officer) and Marian Hostetler.

**Q. What have been some of the formative experiences of your life which you feel have prepared you for this job?**

A. First of all, the 11 years I spent in Africa. I was in Tanzania for 10 years, serving as Principal of a training school for laity and was elected by the national church (the Evangelical Lutheran Church, which now has 800,000 members) to be its first Executive Secretary. In this administrative work I dealt with 17 different Lutheran boards, a good preparation for working with our 32 sending agencies. Both of these jobs were turned over to national leaders. In my one year in Ethiopia, I was Assistant General Director of 'Radio Voice of the Gospel' in Addis Ababa.

Secondly, I have been aware of Nepal since 1940 because of my relationship with the World Mission Prayer League and its first Director, Paul Lindell. The past 10 years I've been pastor of the Trinity Lutheran Church of Minnehaha Falls, Minnesota, which is a sort of home church of World Mission Prayer League, and which has sent at least eight missionaries to Nepal, including Jonathan Lindell, former Executive Director of UMN. This congregation presently has about 67 missionaries serving in different countries, as well as having a deep commitment for evangelism and social action in its immediate area.

Having worked as a denominational pastor, and also having worked in an independent Lutheran mission (the World Mission Prayer League) as its Chairman, will be helpful to me in working with the UMN sponsoring churches and societies.

**Q. With all you had read and studied about Nepal and the work before you came, has anything surprised you or been different from your expectations?**

A. I had been to Nepal twice before becoming Executive Director, once visiting fields for the Prayer League and once to attend a UMN Board meeting. However, I've been happily surprised by the genuine freedom there is to share personal faith, and to see the vitality and growth of the Church here.

I'm deeply appreciative of the commitment of workers from the variety of boards and how they creatively accept one another.

Another happy surprise is the good dialogue with government agencies in the work we seek to do together. There is not an adversary relationship, but rather a mutual working relationship with honest and open questioning.

**Q. What do you see as your main tasks, now, and in the long range?**

A. 1) Working at relationships with government; 2) Working at relationships with sending agencies and donor agencies; 3) Assigning personnel and freeing them to be what they can be in their setting; 4) Doing over-all planning. I see administration as a servant or enabling role.

More specifically I see a need creatively to communicate with fellow-workers and to reduce the emotional distance between headquarters and where the work is being done. I see a need to understand deeply what rural integrated development really means, and to discover what are the felt needs of Nepalis regarding development.

**Q. What are the main tasks of the Mission, in your view?**

A. 1) To live in creative tension between a continuity with institutions and the thrust on people-intensive village-centred projects. Ninety-four per cent of Nepal's people are rural. 2) We also need to live in the urban setting, to understand rural/urban tensions



*Entrance to The Butwal Technical Institute*





*A Nepali home at Tansen*

and to challenge the materialism of the urban affluent. 3) We need to be students of Nepali culture and of the social currents which move the people of Nepal. 4) We need to be in supportive relationship to Nepali leadership wherever possible (in schools, hospitals, industry). 5) We need to avoid being elitist in our relationships to Nepalis (i.e. not only to be a friend of the school headmaster but of the poor person living next door).

**Q. What are some of the future plans of the Mission?**

A. The Mission has grown, not always through planning and strategy sessions, but by doing what there was to do. Our 'plan' is to live with sensitivity and flexibility in one of the poorest nations in the world.

A new thrust is to 'plant' a couple of teachers in a local high school for a few years to raise the standards and level of teaching, then pull them out and put them in another location. We are doing this now at three different places. We are also emphasizing community health and have 20-25 persons working exclusively in this area.

There are three possible new projects. One comes at the request of the national government to start a school and many other

integrative components at Jumla in western Nepal. Another request, on the district level, is to work on rural electrification with other components at Andhikhola; and a third request comes from a local community, Bojha, to work with community development there.

**Q. The Mission now has about 260 new workers. Should this number increase?**

A. We have a number of positions open, but it appears we should not go beyond 300. We would want to expand without growth in administration. We can grow by seconding to other organizations and agencies and projects. Specific UMN projects are not expanding as far as UMN personnel go, but are phasing down (Butwal, Mahendra Bhawan, Pokhara etc.).

**Q. Does the UMN have urgent personnel or financial needs?**

A. If our work has integrity and quality, the people and money will come.

**Q. How do you and your wife, Alice, feel personally about your work?**

A. My wife is a nurse, a mother, a wife and a homemaker. She loves and enjoys people and wants our home to be an open one where people are free to come without being

asked. Together we have already visited most of the UMN projects. We enjoy travel, people and reading.

I cherish what I'm doing and don't feel a need to get away from it. The variety is great. To me this calling is a privilege and a pleasure.

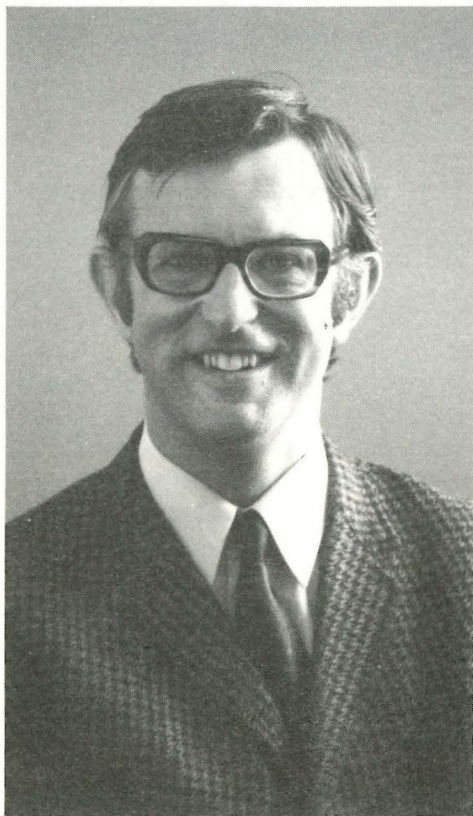


*A Nepali hill woman*



# AN ASSESSMENT OF BANGLADESH

by David King, who served at Barisal,  
October 1975-April 1979.



'Tell me about the revival in Bangladesh,' a missionary colleague from Brazil recently asked me. I had to tell him with a real sense of disappointment that there had been no revival in Bangladesh. I have found that a common myth in our churches is the belief that although in the West we live in a state of religious decline, in the East the Church is everywhere growing apace. The generalization is, of course, too sweeping. There are areas of rapid growth, it is true. In Shillong, the capital city of Meghalaya State of NE India which we have visited, there are churches everywhere and huge Sunday congregations. But that is not the picture in Bangladesh.

'What happened then to the thousands and thousands of enquirers we heard of in 1972, 73 and 74?' I get asked. A good question. Let's recap a little.

## In times of trouble

In 1970 a massive tidal wave hit the coast of East Pakistan — as it was then — sweeping away up to 200,000 lives. Then in 1971-72 came war, a war of liberation for the people of East Pakistan. It was a devastatingly cruel war in which it is thought that about a million people lost their lives. The Pakistan Army sought out Bangladeshi national, intellectual, and community leaders and went through one area of the country after another destroying lives and homes. Up to five million Hindus fled the country — I have been to the empty homes of some who never returned. And it was through this war that the nation of Bangladesh was born.

Then in 1974 came floods up in the north as the Bhramaputra River overflowed its banks, destroying crops over thousands of acres. Bangladesh became a symbol of poverty on our television screens as the nation cried out for economic aid. At that time there were groups of people in Bangladesh who began to look to the Church for help. Thousands came seeking. Nor were they only seeking material help. Writing from Dacca, in the November 1973 *Missionary Herald*, Sue Le Quesne says, 'Amid all the uncertainty and unsettledness of the present situation there are more new and exciting openings for the Church than there have been for many years. In some areas whole new groups are clamouring for Christian teaching. . . . In the north, in Dinajpur area, there are vast opportunities for outreach. . . . In the Faridpur area there is a group of about 4,000 asking for instruction.' Not long ago I travelled with Rev Subash Sangma, secretary of the Garo Baptist Union (for there are three Baptist Unions in Bangladesh as in Britain), through the Barisal/Faridpur area. He said, 'I came on tour through this area in 1973. There were literally thousands who came to hear the preaching.' There were undoubtedly many, many enquirers at that time.

## Convert or revert?

What of today? Let's go round the districts. All BMS missionaries work within the Bangladesh Baptist Sangha (BBS), the largest of the three Baptist Unions. There are eight associations in the Union comprising about 180 churches. It is a community of about 25,000 people with approximately 9,000 church members. I have been working as the Superintendent Minister of the Barisal Association. It has the largest number of churches, 37. Together with the Faridpur Association it forms the heartland of the Bengali Protestant Community in Bangladesh. Its origins go back 150 years. In Barisal only one new church was formed during the early 1970's. Tragically that church has now reverted to Hinduism. That is, all 22 families baptized there have taken the rites of initiation back into the Hindu community from which they came. Only the school teacher and his wife sent there to act as pastor to the church, and the church secretary and church cleaner attend church. All are on the pay roll of the Bangladesh Baptist Sangha.

In the Faridpur Association six new churches were formed. Last February I was at the big annual meeting of the Faridpur Association and while I was there I tried to find out what was happening in these six churches. I could get no straight replies until someone said, 'Look, stop asking, very few people are attending church there now.' In Khulna Association, Jessore Association, and Dacca Association no new churches were formed. In the Chittagong area the BBS has both lost and gained churches (gains outweighing losses). A group of Independent Churches have joined the Union, and some in the Union have become Independent. This is nothing at all to do with the movement of enquirers from the 1972-74 period.

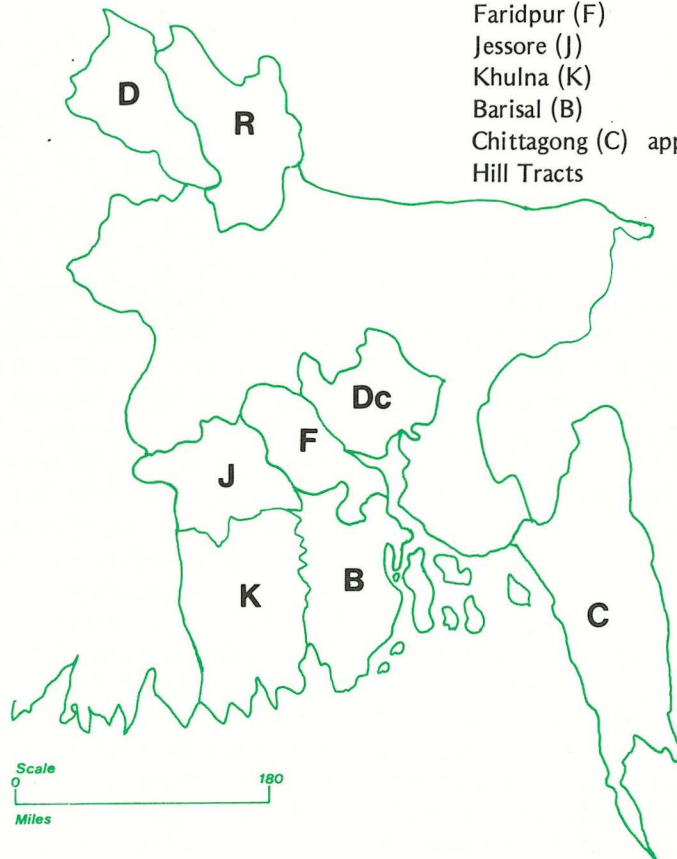
## New churches in the north

In the Dinajpur and Rangpur Associations in the north the situation is different. In



## ASSOCIATIONS OF THE BANGLADESH BAPTIST SANGHA

	No. of churches
Dinajpur (D)	34
Rangpur (R)	18
Dacca (Dc)	15
Faridpur (F)	34
Jessore (J)	3
Khulna (K)	18
Barisal (B)	37
Chittagong (C)	approx 25
Hill Tracts	



Dinajpur 25 new churches have been formed and half a dozen in Rangpur. These are groups of people numbering from six to 40. They are mostly illiterate. Both the Associations in the north are under pressure from other church groups, the Roman Catholics in Dinajpur and the heretical New Apostolic Church in Rangpur. Five out of a total of 18 churches in the Rangpur Association have nominally gone over to the New Apostolic Church, and in the Dinajpur Association the RCs from time to time put pressure on the new churches to join them by offers of free schooling and other financial inducements. One of our pastors who lives and works in the area said, at the BBS biannual pastors' conference, that if a missionary was not placed immediately in the new area, i.e. Ruhea, then the whole group would go over to the Catholics. Praise God that we now have a BMS couple, John and Nan Passmore, living in the area, and that there is in addition a long term teaching programme in progress. However, there is still a great deal to be done to secure these churches in Christ.

What assessment, then, can we make of the present situation? The tale in the south is one of failure and lost opportunity. Two points stand out for our notice. First of all it is probably true to say that most of the enquirers were not genuine. They were seeking bread not the Living Bread. I think there is real confusion here. There is a world of difference between the enquirers as we understand the term, i.e. a man from a general Christian background who has come forward for counselling at a crusade meeting, and the enquirer in Bangladesh — a man from a non-Christian background who knows little or nothing of the Christian faith and who approaches the Church asking for teaching and baptism. The movement to the Church in 1972-74 was largely due to the socio-economic conditions prevailing at the time. People saw the Christian Church

with its contact with the West and came seeking help. They were hungry. A lot of relief was given out. Many, when they realized they would get no more, went away. (It is interesting to read John 6 for a biblical precedent.)

Others, a few, were dissatisfied with their traditional faith and were seeking something more. Their problem became that the Church was not ready to receive them. This is the second point. The Church in Bangladesh, inward looking for years, could not suddenly turn itself inside out and welcome new members. Tragically most have gone away not finding Christ and disillusioned by what they saw in the Church. The net result of thousands and thousands of enquirers has proved to be virtually nothing, an evangelistic opportunity lost.

### The door is still open

But not quite. Not quite because there has been an excellent Bible Correspondence Course work done by the International

Christian Fellowship and other agencies, and judging by the numbers who complete these courses there must be a good number of secret disciples, an opinion widely held by missionaries in Bangladesh, and also because there are still enquirers today. Enquirers must be more actively sought out these days. When I left Barisal in April there were four areas in the district where there were enquirers, all of which need thorough investigation. The fact is that missionaries are still very much needed. In the north the relative success has one simple explanation. The missionaries are still in charge. They have not only spearheaded the evangelism, they have gone on with the tedious, dogged work of follow up. The fruit is new churches in a Muslim land. We, the Baptist Missionary Society, have a profound responsibility to the Bangladesh Baptist Sangha. We brought it into being. It still needs a great deal of moral and spiritual help. The door is still open. The situation is very complex, perhaps one of the biggest pastoral challenges of our day. Who will go for us?



# A WORTHWHILE JOURNEY

by David Wheeler

I am on a ship travelling across the Bay of Bengal. This is the second time I have done this trip. The ship is quite large and on the way we call in at two or three small islands to bring supplies to the people there and to take travellers into the big city which is our final destination — Chittagong. The journey takes 24 hours and so I am able to catch up with some writing.

## Close supervision

As I write, about ten Bangladeshis are crowding into my cabin and staring through the window. I have not yet found out what interests them so much about me, but I have been in the country long enough not to be put off by this intense curiosity. They watch you write, eat, wash, sleep, relax — in fact, everything! How would you stand up to that kind of scrutiny? It only needs one instant of inattention and your witness to Christ may be spoilt. Not that missionaries continually live under that kind of tension, for they must learn to be relaxed, not easily ruffled, at peace with their Lord and with those they have come to serve.

Last night I slept from 10 pm until I was awakened at 7.30 am by the noise of animals. I discovered I had contracted prickly heat during the night, so to ease the infernal itching I got up and washed — or, at least, I attempted to wash. Have you tried washing in a hand basin which has no stopper? On Bangladeshi ships hand basins do not have stoppers. It is just one of those things which singles out this country from our own.

Then I made my way round the deck to the side where the noise was coming from. It was a wonderful sight. We had stopped at the island of Sandwip and the ship was moored about a quarter of a mile from the shore. Many boats of all sizes were coming out to the ship to receive supplies and bring their produce to be taken to Chittagong for selling in the market.

## Calculated risk

For the small boats this is no easy business. They have to row up-tide for about 200 yards because the current is very swift and strong. Then they aim the boat out into the current and drift down at quite a speed towards the big ship. The object of the exercise is to try and get close enough to the ship so that, as the boat whizzes past, its occupant can grab hold of something — anything — and then, if he is strong enough to resist being jerked from his little boat, he will eventually moor up against the ship. Sometimes boats miss and go sailing off into the morning sun, and many crash into each other. These island people must be different from the mainlanders because it is all treated as a time of great rejoicing and fun.

Anyway, the first successful docking was made by a large boat full of produce and animals — goats, sheep and chickens. The goats were crying and walking all over the chickens, which were tied up in large, circular baskets. Then a ladder was lowered down the side of the boat and a line of very skilful

men took up position on the steps of the ladder. Next, the goats and sheep were loaded onto our ship. With one hand the men held the goat's front legs, behind the knees, and with the other hand the goat was held by the scruff of the neck. This seemed to immobilize the animal completely and also succeeded in keeping it quiet for a while. The men then passed the animal from one to the other up to the deck about 25 feet above the boat. About 100 animals were brought up in this way and then came basketfuls of chickens and cockerels. Then there were heavy baskets of rice to hump up.

## We all need supplies

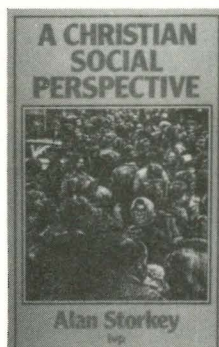
All this took about one and a half hours and while it was going on all the islanders who were bound for Chittagong were brought out on a kind of motorized barge around to the other side of the ship. The driver of this barge was not too clever. Perhaps he was only a learner, but after banging against our ship many times, first head on and then stern first, they eventually managed to get a line fixed. In the end about 100 people



*A busy river scene*



# BOOK REVIEW



## A CHRISTIAN SOCIAL PERSPECTIVE by Alan Storkey

Published by Inter-Varsity Press £6.50

In this book is offered a Christian contribution to current debates in the social sciences. Too often is it assumed in sociology and economics that religion can be left out of account. The author, head of economics and politics at Worksoy College, holds that secularization in modern times has not meant a movement from faith to no-faith, but rather a movement from one faith to others. Faith of a kind is still central to social behaviour; and such disciplines as sociology and economics have their roots in religion. After a concise historical review of the development of the social sciences, he proceeds to a consideration of the elements of a Christian perspective based on a Christian epistemology which posits that all meaning is to be found in God, creator of all. From this perspective he then discusses such topics as: free social relationships; community and class; marriage; the family; the mass-media; British politics and parties; the state; economics; the institutional church. The discussion is drawn together at the end in relation to Christ's teaching concerning the Kingdom of God.

The author is obviously widely read and covers a vast amount of ground. He travels

during the trip there will be opportunities to witness to the power of Christ, opportunities for fellowship with other Christian travellers and opportunities for bringing Life to the people of Bangladesh.

Excuse me a moment while I remove the goat from my cabin . . .

boarded the ship and with many a smiling face we set off for our next port of call.

These islands depend for their life on this big ship which brings supplies from the mainland. It would be dreadful if the ship just passed them by. Then I thought of the people on Sandwip. Who brings them supplies, spiritual supplies? I concluded that a missionary is very much like a supply ship. There are great islands and smaller islands of people, communities in this world where darkness reigns. There are such people near you who are waiting for the ship to come and bring them the supplies they need to continue living. So often we pass by. You see, it takes a lot of time and toil to unload all our supplies onto these little boats. It is frustrating to spend so much time and effort when we are on a journey. But this is the whole point of the journey. So when the missionary comes across these needy people who need supplies of spiritual food, he must remember that though it may take much of his precious time and energy, he must not pass by: indeed, to provide the necessary supplies is his very reason for being where he is.

### Not a minute to waste

Maybe this article has given you some more idea of what life is like for a missionary in Bangladesh. We find that we are often travelling, and often over long distances which take many hours. Back in our home country, journeys are bridges between one activity and another and are to be dispensed with in the least possible time and with the least possible effort. Part of the missionary orientation is to get rid of this idea and to realize that journeys are an activity in themselves; in fact, part of the very life we have been called to live. The missionary does not call a halt to his work at the beginning of a journey and resume it again when he reaches his destination. He has been called by his Lord to undertake that journey and

so rapidly that he is not able to examine in great depth any one topic, but that is not his purpose. He makes some shrewd observations on and offers acute criticisms of the institutional church and the Christian 'establishment' which he regards as being too much influenced by the secularism of our age. He refers to the Downgrade Controversy in a way which reveals his sympathy with C H Spurgeon.

But it is not quite clear how he regards the Holy Scriptures in relation to the revelation in our Lord Jesus Christ. The book seems to be more Bibliocentric than Christocentric. It is, however, an interesting, stimulating and challenging book which deserves a wide readership, especially among students for whom presumably it is primarily intended.

ASC

## MISSIONARY MOVEMENTS

### Arrivals

Miss J Wells on 20 October from Dinajpur, Bangladesh.

Rev A Brunton Scott on 1 November from São Paulo, Brazil.

Miss M Bishop on 4 November from Yakusu, Zaire.

Miss F M Morgan on 4 November from Tondo, Zaire.

Miss A McQueen on 13 November from Chandraghona, Bangladesh.

### Departures

Mrs J W Passmore and son on 19 October for Ruhea, Bangladesh.

Miss J M Westlake on 19 October for Chandraghona, Bangladesh.

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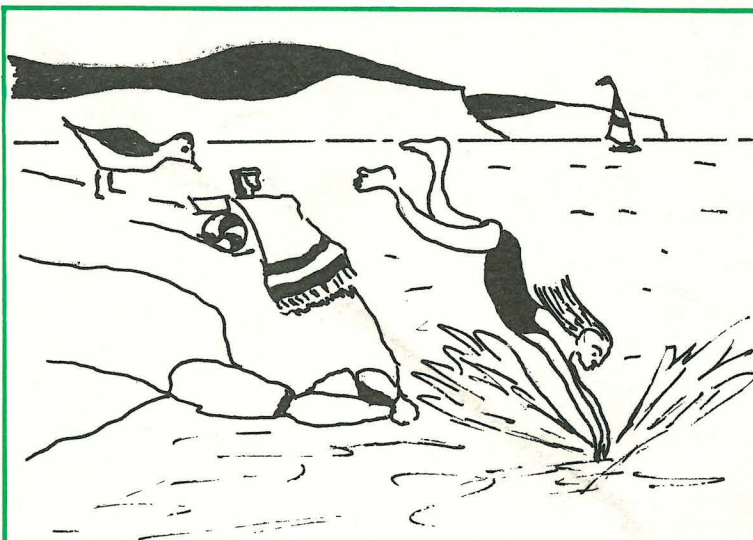
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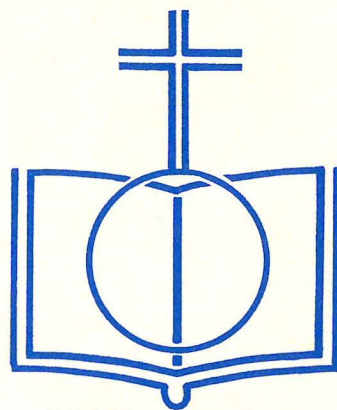
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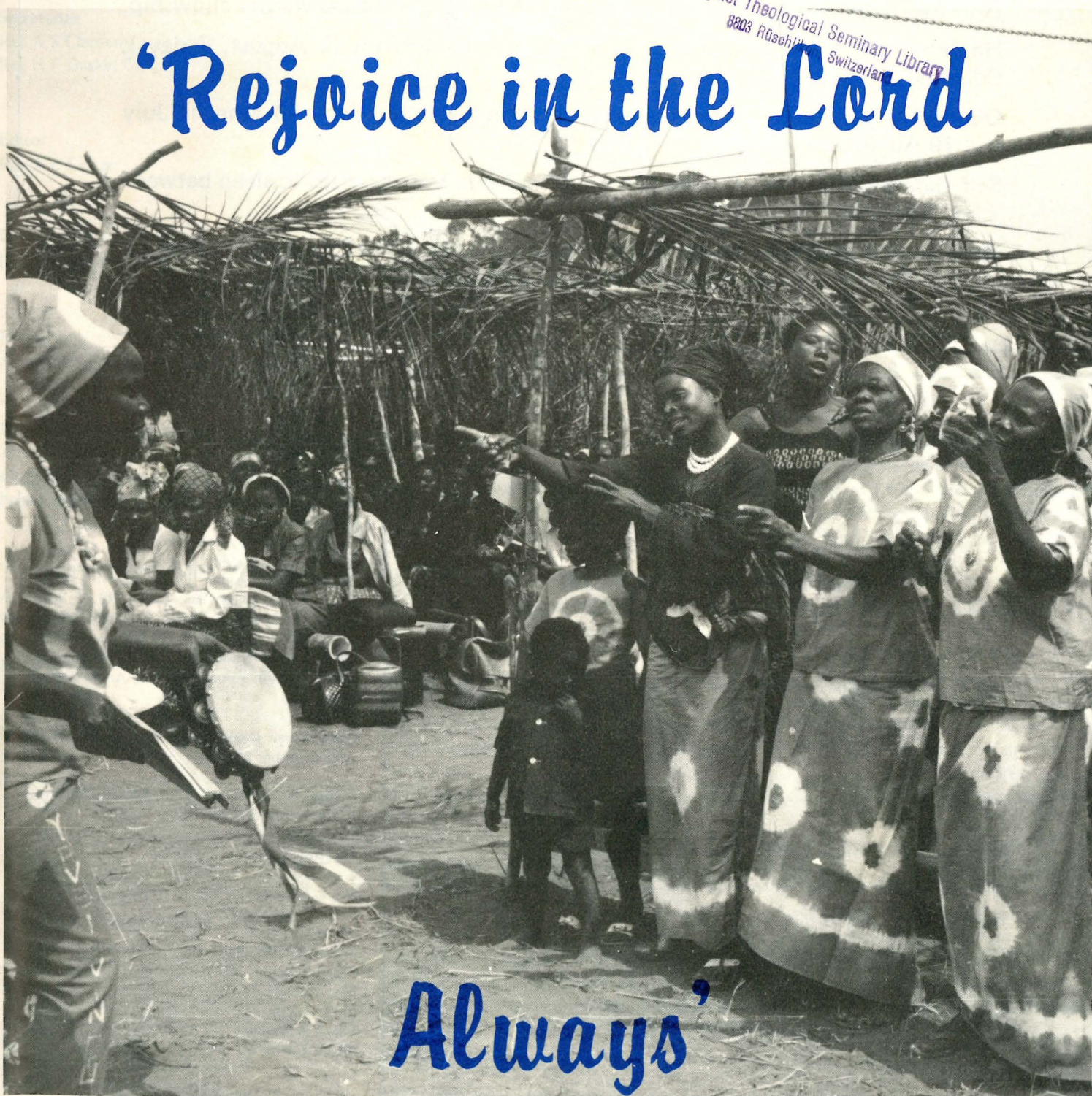
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'A woman's work is never done,' says the old adage. There is, of course, a sense in which the work for any Christian is never ended until our term on earth is ended or until the time comes for our Lord's return. Even then, what tasks lie beyond either of these events, for those whose name is in the Lamb's book of life, is not made clear.

## Every moment for Christ

As one of our missionaries pointed out recently, one does not cease to be a missionary because it happens to be a festival, or because one is taking a journey from one place to another. Curious eyes are watching and learning all the time. There is a witness to give in every situation through all the waking hours. That must be true also of those Christians who are not called to go overseas, though it may not be so evident or so pressing in the nominally Christian west, because those about us are not so intent on watching our actions and reactions.

In this sense, the work of a missionary wife is never done. She, as a Christian, is called to make her witness as long as the Lord tarries. But in the affairs of the home and the everyday she may feel, like any other mother and wife, that there is always something calling to be done. There is, however, another factor with which the wife of a missionary has to grapple and that is that her work has never really been defined. Naturally the care and well-being of her family takes precedence but many calls, beyond the family circle, will be made upon her. There surely can be none who would regard her solely as a housewife and mother. She is a vital member of the missionary team with her own unique contribution to make, eager with all her colleagues to make a telling witness for her Lord and Saviour.

## Home, family and mission — in what order?

This month we have asked three of our married women missionaries to share with us ways in which they have been able to engage in mission as well as run a home and raise a family. The fact that these three happen to work in Zaire does not invalidate their account as a pattern to be found in most places where we work. The apportioning of time between home, family and mission, is something that the wives of missionaries have to determine in whichever country they are called to serve. What contribution they personally can make to the advance of the kingdom in their particular area is a decision each has to take, be it in Zaire, Brazil, Bangladesh or wherever. How well they have weighed these matters and decided their priorities. What a great contribution they have made and are still making to the ongoing work of Jesus Christ overseas.

## Scholarships

Another matter highlighted in this issue is the effective use of BMS scholarships to people of promise in the countries where we work. Again we have put the spotlight, as it were, on one country, but what is said applies everywhere. The importance of this sphere of our work cannot be overstressed. A holder of a scholarship here in this country at present said, 'If in my studies here I learnt nothing, this scholarship would still be invaluable in that it has enabled me to meet my British brothers and sisters in Christ and to see the work they are doing. When I return to my own country it will enable me in my ministry to show how truly we and you are one in Christ.'



# 'PARTNERSHIP IN THE GOSPEL'

by Mary Norkett who, with her husband David, teaches at the Yakusu Bible School, Zaire

'No way,' was the determined answer from the back, which set the whole class roaring with laughter. The question had been asked by Ivy Riches, 'How can a Christian deal with a witchcraft situation?' This was the introduction to a series of discussions we had with our student pastors' wives. We hoped to bring out into the open and discuss their very real fears and doubts in order that when they graduate and leave our Bible School at Yakusu, they might be equipped to help others.

Although all the women laughed at the answer of '*Moyen te*' ('no way') the lady who had spoken was the only one with the courage to voice the thoughts of nearly everyone — as we later discovered during our discussions. Ivy and I both hope that

over the following weeks we managed to clarify the position of the Christian and her hope and trust in the Lord in her everyday living.

## Faith for the occasion

Many Zairian Christians (not only women) are able to put God and their faith in one compartment and the rest of their lives in another compartment. They believe that God is all-powerful, they believe in his great love, but to use that belief to free them from being harmed by witchcraft they find very difficult. Our women were very frank in our discussions and I felt that both they and us, the two missionaries, had learned a great deal. Some of the women with weaker faith could only be impressed by the experiences and witness of the stronger

ones, and Ivy and I were helped to understand and appreciate the African way of thinking, with the result that our own teaching of these people and our love for them was enriched.

The Bible School at Yakusu, or EBT\* as it is fondly called, was re-started in October 1977 after three years' closure. My husband, David, and I were asked to go to Yakusu for this work, with the help of Joan Maple and local pastors in the men's classes, and the help of any available missionary wives in the women's classes. It was a new beginning for us and our two daughters, a new beginning for the EBT, a new beginning for our students and a new beginning for Joan and the missionary wives who helped me with the women. It was an exciting, emotional and sometimes extremely trying time. Winnie Hadden (now retired) came out to Yakusu for a year especially to help us, and her support and presence were invaluable as she was the only one who had had previous experience of running the EBT.

## Short, round and black, with a healthy appetite

However, even Winnie had some things to learn about — *bambolas*, for instance. (At this point the missionary ladies in Yakusu will be having a quiet laugh!) *Bambolas* are the bane of our lives in Yakusu. They are short, round and black, and eat incredible amounts of charcoal: they are our form of cooker. Those of you who have gas and electricity, take note and praise the Lord for your blessings! The missionary here dreams of four gas rings, not to mention an oven, when all she has is one source of heat about a foot in diameter! Actually, once I learned the knack of lighting it, and became used to planning my cooking and leaving plenty of time for it, life was a lot better. The first three months at Yakusu, though,

\*Ecole Baptiste de Theologie



Winnie Hadden with EBT students' wives



# **(PHIL 1.5)**

*Staff of EBT (l to r) Winnie Hadden,  
Rev Singa, Rev Mokili, Joan Maple,  
Mary and David Norkett*



my poor husband got used to having his meals an hour or, once or twice, even two hours late! If the charcoal refuses to catch alight then the dinner is late.

Life is also complicated by shortages of fuel. This affects our lights, water supply, fridges and transport. Our food supply, too, used to be very spasmodic and food became increasingly difficult to get. That problem has largely disappeared now, thanks to those in Kinshasa who import and ship our food to us. We no longer have to rely on empty shop shelves. However, flour and sugar seem still to be a problem, according to a recent letter from Yakusu. We always seem to be in a state of being short of something, but very rarely are we short of everything and never have we been completely out of everything.

Life in Yakusu, and many other mission stations I am sure, teaches one how really to trust in the Lord and rest in him. It is the only way to live, otherwise I, for one, would not have been able to take the strain of an unsure future — what will happen if everyone's food runs out, what will happen when the water runs out, when there is no more charcoal, or no more paraffin? Worry, worry, worry; why do we worry when such things have never happened yet? Teaching our women in the EBT about trust in an all-powerful God, who loves and cares for you personally and who is at work in your practical living, is a lesson we missionary ladies can learn too — and are learning all the time.

## **Soporific lesson**

Our students have very little to eat, and live on hard-gotten manioc roots and manioc leaves which my friends, the wives, dig and pick from their gardens, often some miles away. The wives go out early to their fields and work hard there, returning at about one o'clock midday in order to have a quick wash and get to class by two o'clock. Sometimes,

I find my class has a pronounced tendency to go to sleep as I expound the gospel to them! But I can hardly blame them. After doing hard, physical work all morning, to sit still in the hot afternoon and not go to sleep must be extremely difficult. However, I must admit that on the whole my mamas are very good, and lap up our lessons, particularly those on the Bible, and those on how to organize women's meetings, Sunday school, retreats, seminars etc.

In spite of their hard life and poverty our students have a great capacity for enjoyment and fun. At Christmas, our final year wives spent all one morning and afternoon preparing food for our Christmas party for about 80 people, most of whom were our EBT children. As they skinned, boiled, pounded and fried, they sang and danced as well, making up appropriate words to well-known hymn tunes, poking fun at themselves and their poverty.

When the party was over, those same women stayed behind to clear up. One would have expected them to be exhausted by then, but no, when I invited them in for a cup of tea and a piece of Christmas cake, in they came — and stayed, and stayed and stayed! So we had a second party, much more fun than the first, with lots of authentic songs and dances, the missionaries and Zairian ladies alike all joining in. Later, David laughed and said, 'Where in England would you get ministers' wives all dancing round in a circle pretending to be little fish chased by a crocodile?' Where indeed? So often we see in our Zairian friends the rejoicing that Paul speaks of in Philippians, and we Europeans learn what we can.

## **Learning from one another**

My trainee pastors' wives call me their mama, and I suppose I am academically speaking, but for sheer practical living in Zaire they are my mamas. We all have something to

teach each other, and I have found my two years at the EBT in Yakusu very enriching indeed. For the first time, I have actually got close to and made friends with Africans. When David went away to Kinshasa for three weeks, I moaned to the third-year wives about how lonely I would be evening after evening with no one to talk to once the children had gone to bed. They at once said, 'We'll come and visit you'. And they did, and two of their older daughters came and did their revision for their exams by our electric light. I was so touched by my friends' concern for me. It was then that they really became friends and not just students.

The work with them, too, is rewarding. Some of our wives begin at EBT with so little knowledge of the Bible that one even begins to doubt their faith. In a test once, the first years were asked, 'Who is our Saviour?' One answer came back, 'John the Baptist!' Even the women were shocked when I told them. However, by the end of four years we hope that these women will have gained an enriched faith and much blessing through their difficult struggle to live and to learn at Yakusu.

Easter Sunday 6 April

BBC Radio 4 at 8.50 am

## **MEDICAL MISSION APPEAL**

for

## **TANSEN HOSPITAL, NEPAL**

by

Dr William Gould, Orthopaedic Surgeon,  
one time Director of Tansen Hospital



# ZAIRE'S WEALTH IS SPIRITUAL

by Hazel Pilling, who served at Kinshasa and Mbanza-Ngungu

There are so many memories of Zaire from the 11 years in which I was privileged to serve there that I wondered just what differences I would see as I returned to Kinshasa after an absence of five and a half years in England. I was completely surprised at how little change there seemed to be. I was there for several days before I discovered a new road or new buildings. True, October, when I arrived, sees the end of the dry season and everything by then is looking a little sad. The ground is brown and parched. The trees are dusty and drooping and buildings look dirty and dilapidated. But I had to ask myself whether it was just the season which gave this general air of sadness.

## Conditions decline

Day to day living in Zaire now is a real struggle. Our African friends may only eat one meal a day which is usually taken between three and five o'clock after they have finished work, so all the labour and pressures of the day have to be borne with empty stomachs.

Prices of food have risen at an unbelievable rate. With an exchange rate of one Zaire equalling 20p a small tablet of soap costs 50p, whilst the thinnest of exercise books is priced at 35p. This is a real hardship to the families because parents have to provide all the exercise books, pencils etc needed by their children for school.

There is no public transport by which to travel about the city. To move about one has to risk life and limb by riding in overcrowded open trucks or in taxis which are literally falling to pieces and charge the equivalent of 80p per mile.

Medical care is exceedingly difficult to obtain and if anyone is unfortunate enough to require an operation in Kinshasa, that person has to find and buy everything themselves – surgical gloves, sutures, injections and

anything else the surgeon needs – before an operation will be attempted.

## But the Church grows

Wages are low and have nowhere kept pace with inflation. Understandably general morale is low, but the Christian Church is alive and well and this is what I saw and heard during my month long visit. The day begins for the Christians at 6 am with morning prayers, which are well attended. To obtain a seat at the Lisala church at Sunday morning worship, it is necessary to arrive early if one wishes to avoid having to sit on the floor or even stand outside. At the

communion service in October no less than 3,000 people shared in the elements of the Lord's Table. This church has 70 deacons and one overworked and overwhelmed young pastor.

In a land where associations between men and women are many and varied, the Christian Church is placing great emphasis on Christian marriage and to reinforce its teaching on this subject the Itaga church held a wedding service for all its deacons who had not been married in church. Ten couples made their promises before a packed congregation.

Many will remember Mama Ditina's visit to this country in 1978. About 100 women under her leadership recently went to an outlying parish to conduct a weekend evangelistic campaign. The Saturday afternoon was spent in house to house visitation and this was followed by an evening open air service. The women slept out in the open and, next morning, swelled the ranks of the normally tiny congregation. Throughout the weekend their one aim was to show the love of Christ.

The young people also are actively engaged in the life and witness of the Church. There has been an enormous increase in young people's choirs and their singing is good – particularly the negro spirituals which they sing with a special depth of meaning.

## Keeping the faith joyfully

My overall impression, therefore, of the Church life in Kinshasa was one of 'faithfulness' by deacons, Sunday school teachers, women's leaders and pastors, who keep on keeping on in spite of all the difficulties and frustrations. There is also a lasting impression of their joy. I was so happy to meet them all again and catch once more the contagion of their delight in the Lord.



*Material poverty*





### *Spiritual wealth*

Leaving Kinshasa, I travelled down to the Lower Zaire region, to Thysville, which is now known by its 'authentic' name — Mbanza-Ngungu — and to Kimpese a distance of some 100 to 150 miles. Again I was amazed that things had changed so little.

We passed through mile upon mile of unused land such as one might see on the Pennines, but the difference is that the land in Zaire is growing land. There should not be a food shortage with fertile soil like that, but there is.

I visited several villages created by the Angolan refugees. There were neat rows of mud huts which they have built for themselves and there also were their well worked gardens. These are people who when they fled Angola had to leave everything behind and start a new life in Zaire. There were children everywhere and last year, in the area around Kimpese, nearly 7,000 of those who had reached school age could not find a vacant place in any school.

One day I decided to walk to a small village near Kimpese. There is no road leading to it and at one point along the path I had to traverse a rickety vine bridge and then climb up a hillside. As I approached this community a middle-aged man came and greeted me. We got to talking about singing and discussing new hymn tunes. I shared with him the fact that back home I can listen to *Sunday Half*

*Hour* on the radio but how often the tunes sung are unknown to me. He then amazed me by showing me in his one-roomed mud brick house a radio and telling me that by the light of the paraffin lamp and with the heat and sounds of the African night pressing in on him he faithfully tunes in to the BBC World Service — though he knows no English!

### **Further points of encouragement**

On 6 October a new church centre was set up at Tadi dia Nkosi. Previously, if there was any church business, members had to travel the 40 miles to Mbanza-Ngungu. Tadi dia Nkosi is quite a remote area, and is sparsely populated, but Christians travelled from all parts of Lower Zaire to be present for the foundation stone laying at the opening weekend. Pastors, choirs, old and young people — between 400 and 500 of them — gathered for the weekend, though many had to walk up to 40 miles to be there.

Pam Spratt and Rebecca Knox are teaching at Mbanza-Ngungu where the school works through the week till midday on Saturday. But at 5 pm on the Saturday they gather again with their pupils for a Scripture Union Bible Study which lasts for two hours. The pupils are very keen to be present and several have asked for baptism.

I had the privilege of meeting Mama Gloria. She is a widow with three children, all under the age of ten. Her husband, Pastor

Fernandes, was killed by a landmine in Angola and this autumn his young widow began training as a pastor because she is sure God wants her to carry on the work of her husband.

As I flew home I could not get out of my mind the thought that the gap between our way of life and that of our Christian brothers and sisters in Zaire was getting bigger. We get richer and they get poorer. That is, of course, speaking materially. Spiritually there is great wealth in Zaire. How very apt Romans 5:3-5 appears to be. 'Let us even exult in our present suffering, because we know that suffering trains us to endure, and endurance brings proof that we have stood the test, and this proof is the ground of hope. Such hope is no mockery because God's love has flooded our inmost heart through the Holy Spirit he has given us.'

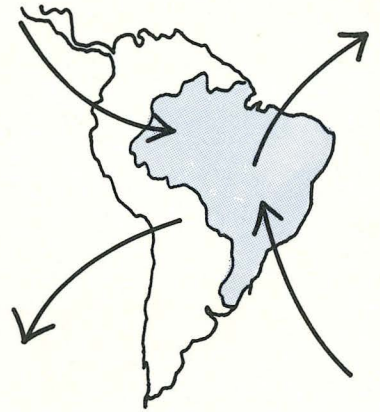
### **Shortage of workers**

There is such a need in Zaire for more trained leaders, such a need for pastors, teachers, medical workers, Sunday school teachers and missionaries. Those who keep plodding faithfully on need every encouragement and our prayers can be a means to that encouragement as can our unstinting support. Mama Ditina, Pastor Koli, Pastor Enguta, the Kitega Choir and others whom we have met here in Britain are all members of the same family in Jesus. Let us truly be one with them in the work of the gospel.



# INS AND OUTS OF BRAZIL

by David Doonan,  
missionary to Brazil for 17 years



Apart from sending missionaries to Brazil for almost 25 years now, the Baptist Missionary Society has contributed to mission in Brazil and co-operated with Brazilian Baptists in mission by bringing a small number of Brazilians to this country for further training for the ministry. On their return to Brazil each of these men, together with their families, has served the Lord in various spheres and all have been greatly blessed.

## **Pastor Waldemiro Tymchak**

Pastor Waldemiro Tymchak came to England on a BMS scholarship in 1967 for further study at Spurgeon's College. Waldemiro has

studied theology at the Baptist Seminary in Rio de Janeiro and being himself of European descent felt the desire for further preparation in a European setting for the ministry. After three years' study at Spurgeon's College he returned to Brazil. He served at the Curitiba Bible Institute for several years during the period when the Institute was in the process of becoming a Theological College. He very soon gained a name for himself as a man fully committed to the principle of the full-time ministry, a principle not readily accepted by many Brazilians. He also became known as a Bible teacher and in his pastoral ministry in the local church attracted

congregations, especially of university students, who desired a Bible teaching ministry. After a few years in Curitiba, Waldemiro was invited to and accepted the pastorate of a large church in Sao Paulo city where again his expository ministry was much appreciated.

When the Brazilian Baptist Convention Foreign Mission Board last year lost its long-standing General Secretary, Pastor Waldemiro was invited to the post. As a pastor, Waldemiro was chosen because of his obvious concern for people and his ability to listen, share and help people in need. This he will do for the missionary staff of the Foreign Mission Board. As a man whose heart is in foreign missions Waldemiro will have the opportunity to involve himself in the spread of the gospel in the six or so countries around the world where Brazilian Baptists have missionaries. As a man whose whole desire is to win others for Christ, no better person could have been chosen for the post he now occupies.

## **Pastor João Fernandes Garcia**

In 1969, before Waldemiro Tymchak had finished his course at Spurgeon's College the BMS brought to England another young Brazilian student. Pastor João Fernandes Garcia had studied theology at the São Paulo Baptist Faculty, a seminary committed to training men for the part-time ministry. João studied at Spurgeon's for three years and with his wife returned to Brazil also committed to the principle of the full-time ministry. He taught in the Curitiba Baptist Seminary and pastored a church in the city. So rapidly did the church grow under his leadership that he left the seminary post in order to dedicate himself to his church. Many were the temptations to himself and his wife to divide their time between the ministry and other high-salary employment. Soon Pastor João was invited to the pastorate of the large church at Ponta Grossa in Paraná



*Waldemiro Tymchak and family (photo by O Jornal Baptista)*





*João Fernandes Garcia and family (photo by O Jornal Baptista)*

where he ministered until last year and where his ministry was greatly blessed.

After this, João and Lucimar with their two boys became missionaries of the Brazilian Baptist Convention Foreign Mission Board and are serving the Lord as Brazilian missionaries among Portuguese-speaking people in Canada. No doubt their training in England, and especially their acquiring of good spoken English, was part of the Lord's preparation for this further step in his calling to them. We like to believe, too, that their contact with the BMS missionaries played a part in giving them the missionary

vision which led to their acceptance of the call to serve overseas.

#### **Reginaldo Krukliis**

The latest Brazilian to return to Brazil after studying on a BMS scholarship at Spurgeon's College is Reginaldo Krukliis. Reginaldo was born and bred in Paraná and studied at the Curitiba Bible Seminary under several BMS missionaries. In 1975 Reginaldo came to England and in 1978 returned to Curitiba. He has taught at the Seminary in Curitiba and acted as assistant pastor with special responsibility for the young people and the outreach programme of the 1st Baptist

Church. This year the Paraná Baptist Convention, committed to full participation in the nationwide evangelistic effort planned in connection with the centenary of the Brazilian Baptist Convention, invited Reginaldo to be the full-time co-ordinator of the evangelistic campaign in the State of Paraná. Known for his evangelistic zeal and for his ability as a preacher, Reginaldo will find acceptance wherever he goes in the State.

#### **Pastor Moises Amorim**

Pastor Moises Amorim is at present studying on a BMS scholarship in this country and will eventually return to the pastorate and possibly theological education in Paraná.

The BMS continues to send missionaries to Brazil, but considers the preparation of Brazilians a vital part of the contribution we can make to the growth of the churches in that great land.



*Reginaldo Krukliis*

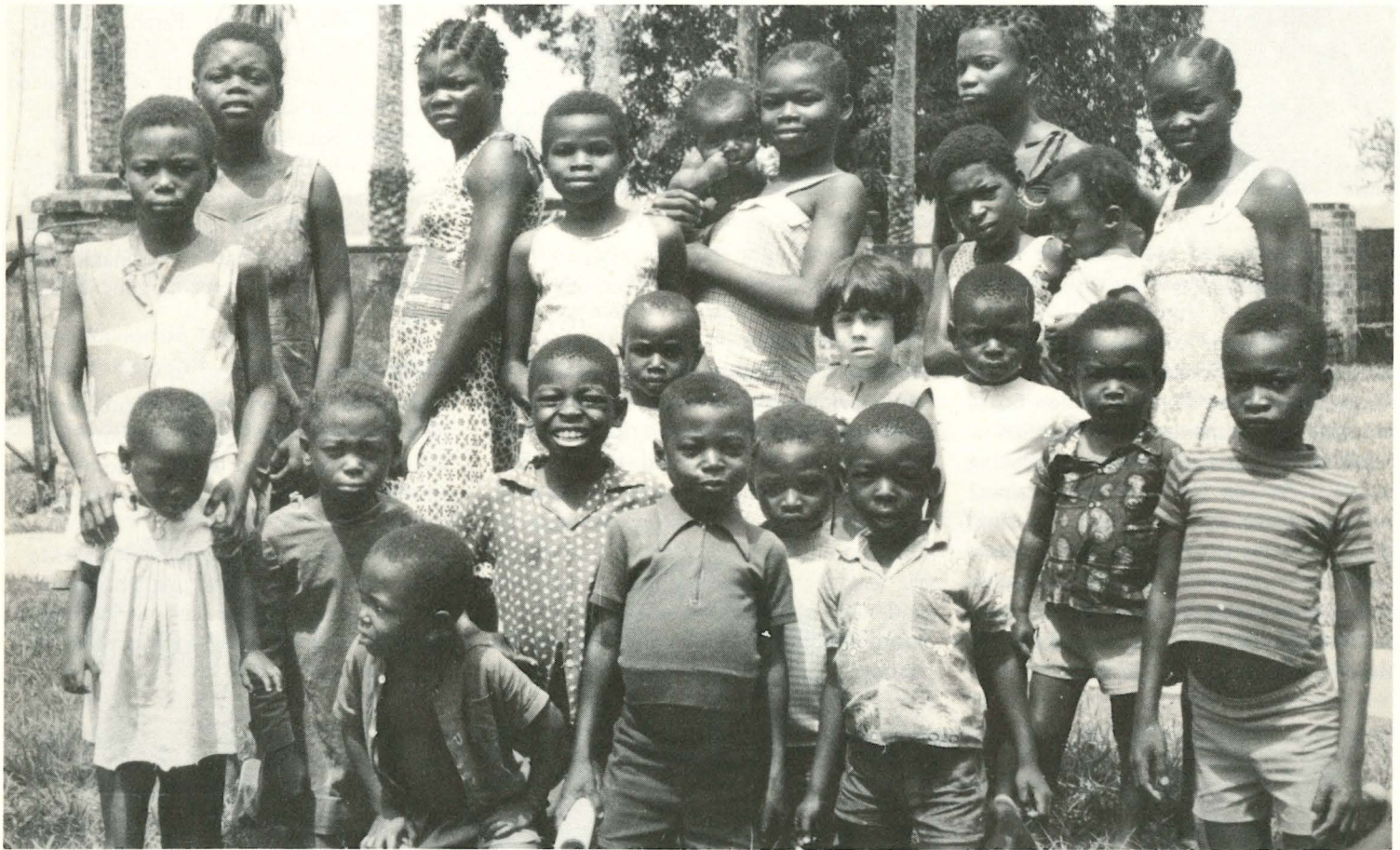


*Moises Amorim*



# THE CHURCH OF TOMORROW

by **Maureen Russell**, whose husband is medical director at Yakusu hospital



*Children of EBT students with Ellena Norkett*

Ask the majority of church members in this country what facilities their church has for children and young people and the answer will almost certainly be 'Sunday school'. Perhaps this is an aspect of church life which we in Britain tend to take for granted — it is assumed that where there is a church there will be a Sunday school. This, sadly, cannot be assumed in Zaïre, or at least not in the region around Yakusu. There are good historical reasons for this, in that until the government took over all schools in the early 1970's it had been traditional for religious education to be taught in the day schools, especially those which came under the auspices of a church body, like the CBFZ

for example. With state control of education, this was no longer possible and it was only at this stage that there was any real impetus to set up Sunday schools. As with many other new ideas, the acceptance of the need for services of worship and teaching geared to children and young people has been slow to develop.

## **But come to Yakusu!**

It is 8.15 am on a sunny Sunday morning at Yakusu and the school bell is being rung by Dany, who is seven years old. The school bell is the metal rim of an old tyre, suspended from the branch of a tree conveniently placed in the school playground. Dany is

hitting this metal rim with considerable vigour and the resulting noise can be heard quite some distance away. Dany is full of enthusiasm for his task, for this is a coveted privilege, received on this occasion because Dany was first to arrive at Sunday school on the two previous Sundays, and now it is his responsibility to summon all other boys and girls to Sunday school this week. As the bell sounds out, the boys and girls steadily make their way to school, for Sunday school is held in one of the classrooms of the primary school.

Eventually, by 8.30 am approximately 30 boys and girls, aged from about two years





*Maureen Russell*

to nine years, have gathered together in the classroom with their teachers. Another 10 or 12 children will arrive during the course of the lesson! The classroom is one of a row of three adjacent ones, built of mud bricks, with space for windows, but no glass. The roof is made of corrugated sheeting, the floor is bumpy, and so are the wooden planks arranged as benches and desks.

When most of the children have arrived, Pastor Balonga suggests a chorus, which is sung with great relish. Just like young people in Britain the boys and girls at Yakusu love songs with actions and so these are often requested by the children themselves. Then it is time for the children to speak to God in prayer — perhaps some of their brothers and sisters or friends are sick, or perhaps there has been a new baby in the family. Pastor Balonga helps the children with their prayers after which there follows the lesson. There is an expectant hush, because word has gone round that Pastor Balonga has been practising a play during the week with some of the boys, and everyone at Yakusu loves to see a play.

#### **The flash of light**

Dany appears at the front of the room with another two boys and they begin shouting and telling the Christians that they are all going to be put in prison. Dany is being called 'Saul' by the others, and they are soon rounding up anyone who is near at hand, in order to take them off to prison. Then, suddenly, there is a flash of light (from a match). Saul falls to the ground and his friends look completely bewildered. A loud voice asks Saul why he is persecuting the Lord. Everyone's attention has been focused on Saul and what has been happening to him, so some do not notice that after the voice from heaven has stopped speaking, another figure is appearing from the side of the classroom. This is a rather fearful-looking Ananias who gradually approaches Saul and

explains why he has come. He then leads him gently away into the village, followed by the still bemused friends of Saul.

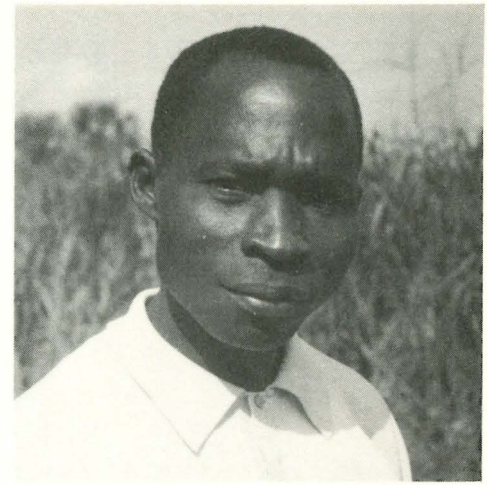
The audience relax visibly as Saul is led away by Ananias, and now it is the turn of another of the teachers to explain again just what the whole story was about. After this the children eagerly answer questions about the play they have seen.

Next comes the offering, the music for which sounds very familiar to British ears, for the Lingala equivalent of 'Hear the pennies dropping' is a firm favourite and is usually sung with great gusto. Finally, one of the teachers closes with prayer and all the children are dismissed — most of them making their way along to church where they will participate in the first part of the service.

To produce a Sunday school programme like the one described obviously demands that the teachers do some preparation before the Sunday morning. At Yakusu the Sunday school teachers meet together once a week for a time of prayer and Bible study, and together they consider how best to explain the truths of the Christian faith to the children.

#### **Co-workers in the gospel**

Last academic session there were four national teachers: Pastor Balonga, now a final year student at the Baptist Theological School (EBT), and who was formerly a school teacher before beginning his training for the ministry; Citizen Kungu, now a second year student at EBT and a man who has been working as a pastor in Lower Zaire; Citizen Monama, a young nurse, trained at Pimu, who has come to work at Yakusu; and Patrice, the sixteen-year-old schoolboy son of Pastor Botondo. It has been a real privilege to have these regular times of Bible study with this small group and to see them



*Pastor Balonga*

wrestle with the problems of communicating their faith in an effective way with the children.

Visual aids are a real challenge too, for so much of the packing material we tend to use for this purpose is just not available in Zaire, and it is certainly a test of ingenuity to discover local resources.

The people of the church at Yakusu can therefore join with many in Britain, saying that 'we have a Sunday school', but there are a great many villages all around Yakusu, each with a little church, where there is no Sunday school. By giving the student pastors at EBT courses in Sunday school work, and by encouraging some of them to take an active part in the Sunday school at Yakusu, it is hoped that they will see the importance of this aspect in the church's life and work, and that they will be eager to introduce Sunday schools wherever they go. It is hoped too, that Sunday schools may be introduced to other village churches within our region.

Some years ago another colleague gave instruction classes for Sunday school teachers in Kisangani and there is now someone based there with the remit to encourage the setting up of Sunday schools, the training of teachers and the production of lesson material. For this is another problem facing would-be Sunday school teachers, the shortage of lesson material. We have been very grateful to colleagues at Pimu who have allowed us to share their locally prepared material. The staff of the Christian Education Department of the CBFZ, based in Kinshasa, are also working on the production of teaching programmes which they hope to be able to distribute throughout Zaire.

In today's children, we have tomorrow's church.



# 'USE MY HOME, LORD — USE ME'

by Jennie Sugg, missionary wife at Upoto,  
Zaire

While on furlough in England missionaries on deputation travel quite extensively telling interested folk about what they do in Zaire. Each time my husband, Chris, tells of what he does as a School Inspector, about the lack of materials and abundance of children. Invariably, if there is time given for questions, people turn to me and ask, 'And what do you do?' A very good question! What do missionary wives do? Our husbands, though they often have many extra jobs to fit in, do usually have a specific task; doctor, teacher or mechanic, to name just three. But what do wives do? What, more specifically, do I do?

## What don't I do?

My jobs have been many and varied. I have taught at first full-time, and latterly part-time, in the secondary school. I have taken literacy classes for women. I have taught them to sew, given them basic Bible teaching and the rudiments of child-care and house-craft. I organize the buying and selling of books for the bookshop at Upoto. I am a deacon of the church and take my turn at preaching at the Sunday service. I am treasurer for our area and conduct classes for those who hold the money in the villages. I try to help them to keep the books straight. All this on top of being a wife and mother-cum-teacher to our two sons.

Since having the boys I have of necessity been much more tied to the house and have been forced to rethink my role. Perhaps it is not so important to do as to be. It is true that Jesus told us to go into all the world, but he told us much more about loving one another, about being kind, being hospitable, welcoming strangers and having compassion. So, we have tried to make our home a place where all people can come. The doors are opened when we get up in the morning and they are not closed until the mosquitoes invade us at dusk. (This does not mean that we shut out visitors after dark.) And people come, because they know that I am available.

Who comes, and what do they come for? A pastor has come from one of the outlying villages and he wants some Bibles and hymnbooks to take back with him. He comes to our house and we sit and discuss how many he needs and how many he can have. The supply is always less than the demand. He goes on to tell me about his wife and his family. Perhaps one of his children has been ill and he tells me of a long journey they had to make because there is no dispensary in his village. He probably urges us yet again to ask the BMS to help with medicines and a nurse for his village. He has gone to that village, sent by the church and obedient to God's call, but understandably he is concerned about the health of his family. We chat over his work, his frustrations and his sense of isolation. He is an intelligent, well-educated man and he appreciates talking with someone who can understand some of the problems he faces as he works with a largely illiterate church.

## A father is concerned for his son

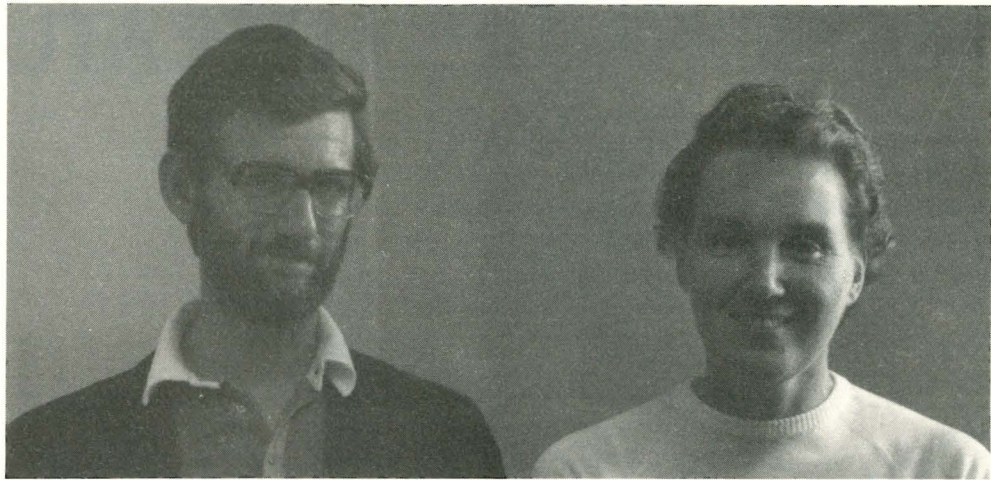
As we talk we hear a few coughs and shuffles from the veranda. Many people, especially older ones, instead of knocking will cough and shuffle to make you aware of their presence. This old man is the father of one of our former students. His son has gone off to university in Kinshasa and he is worried about him as he has not received a letter for a few months. He comes to ask whether I have heard anything. I tell him that planes are very infrequent because of shortage of fuel and also that his son will be very busy as exams are approaching.

He finds it all rather difficult to understand. Never having been to school at all, he assumed that his son, after six years in the primary school and six years in the secondary school, knew all that there was to be known. But no — off he went to the big city. The father had heard stories from other families whose sons had gone and never returned. Did I think that perhaps his son would not want



*Missionaries relaxing*





*Chris and Jenny Sugg*

to come back and help his mum and dad with the education of the younger children? There were ten more after him, all of whom, even the girls, wanted to go to school. He is obviously sceptical about too much education and so I talk to him about school, university and his son, and try to calm his fears. He gives me the pineapple that his wife has sent, and asks if I have got a dress that would fit the new baby. Then off he goes. His life in the village is a far cry from aeroplanes, fuel shortages and university education, but I think our conversation has helped.

#### **A shared meal**

Lunch time. Chris comes home from the office and one of our missionary colleagues is eating with us today. She has recently come from England. A good degree from an English university and adequate time in Brussels to learn French have equipped her well to teach in the secondary school. But there are so many other adjustments to be made and lessons to learn, and perhaps old

prejudices to unlearn, too, when a missionary first arrives in a new country. Culture shock, they call it, and it is very real. She comes to lunch with us and talks about her morning's teaching. She relates her successes and her mishaps, the experiments which went like a dream and had the class agog at her genius, and the awkward ones in another class who would not even try to understand what she wanted to teach them.

After lunch I go to the women's meeting and invite a friend back for a cup of tea afterwards. She is a very old lady, a pillar of the church, and a friend and wise counsellor to all missionaries. She loves a cup of tea, and home she comes with me. She has brought a few tangerines from her garden for her children, and we sit and chat about the old days, about what it was like before the schools were built, and before the marvels of modern medicine had wiped out the horrible disease of yaws. She asks me how her great-grandson is doing at school and if I

think he will pass his examinations. She does not stay long for there are many jobs she has to do at home, collecting her wood, making her fire and getting her evening meal cooked before it gets too dark. No mod-cons in her mud and thatch house, so she gets up when it becomes light and she goes to bed when it gets dark.

Soon, we hear English voices along the path and on goes the kettle again. Our missionary colleagues seem to appreciate the cake which they often find at our house and which they do not have in their own bachelor establishments. We have a cup of tea and chat about the day. Perhaps we have had mail and we discuss news of our families, browse through a precious magazine that has arrived, or chat about the latest crisis we have heard about on the radio.

#### **Relaxing together**

On Saturday evenings our missionary colleagues come to our house and 'talking shop' is forbidden. We play games or listen to music and just enjoy relaxing together. On Sunday evenings we have a time of worship together in English, again at our house. We take it in turn to lead the worship and we always have a time of intercession when we bring before God our work and the Church world-wide, giving thanks especially for our home churches and their constant prayer on our behalf.

There is so much to do — but there is also so much to be. You cannot notch up the success rate as you can with examination results or operations performed, but I believe that being available is a worthwhile ministry and should not be excluded on the grounds that we are so busy doing things. Jesus was never so busy that he became unavailable to those who sought his help, and if he will use my availability, then to him be all praise and glory.



*Upoto village scene*



# MISSIONARIES' LITERATURE ASSOCIATION

by David Grenfell, missionary to Angola and Zaire until his retirement in 1967

I expect most of you know that the Baptist Men's Movement is deeply involved in the agricultural work of the BMS through Operation Agri, and that the Movement's home concern is The Housing Association,



which is doing a remarkable work in building homes and flats, so badly needed by many. But how many of you know that the oldest of our concerns is neither of these? Rather it is to help our missionaries personally by getting for them the journals and magazines they need to do their work more efficiently. The name under which we work is at the head of this article, which I hope will explain what we are seeking to do.

Already there may well have arisen a question in your mind, 'Why — and how — do magazines help missionaries to do their work more efficiently?' I once heard someone say that any missionary who could not relax would never stay on the field. We can help them to relax.

## Providing the material

In all my talks on the MLA, I seek to show that the good folk we send out from our churches are very much like ourselves when it comes to their choice of reading matter. Being accepted by the BMS does not change in any way their choice of reading. The relevant factor, however, is that the reading material is no longer available. If you have a preference for a particular magazine or author, I am quite sure we would be able to match your choice amongst our requests from missionaries. A minister once said to me, 'What is the use of sending women's magazines to a mission station in Zaire?' I wondered what his wife read for relaxation.

Many of us take a journal to keep us up-to-date with the job we are doing or the profession we follow. These publications are necessary, too, for our colleagues on the field. We do send some, usually by subscription, including *Child Welfare*, *Midwifery*, *Nursing*, *Tropical Doctor*, and those connected with other professions such as education or the ministry. Such periodicals are expensive and the postage is heavy, but they are needed.

## Enjoying the material

Then there is the amateur. In this category comes the practical man trying to cope with the maintenance of machinery, motors, buildings, gardens — you name it — or the busy housewife who, in addition to cooking to please and satisfy the family, likes to knit and sew and keep an attractive home. The latter applies to single women also, of course. Anything we can send along these lines, such as *Motor Repairs*, *Do It Yourself*, *Womancraft*, *Pins and Needles*, etc, is very welcome.

Would you be surprised to learn that missionaries like to read a newspaper or a paper that deals with political matters, such as *The Spectator* or *New Society*? We send over 40 copies of the *Guardian Weekly*, all by air at £20 a time. For news of the Church at home, *The Baptist Times* is the most popular paper, of which we send in excess of 100 copies. Sure, we all expect missionaries to want and need Christian papers, magazines and books, but do we do anything about it? It would be good if we could send to someone else the magazines and books that have been of blessing to us.

I would be very surprised if you said to me, 'What's in it for me?', as Christians should not think in those terms. But we all know that God not only blesses what we do for him, but blesses us, too, in the doing of it. One of the pleasures of helping our friends overseas is the joy of a personal relationship with someone actually on the field. This means a great deal to those of us who are really intent on the progress of missions overseas. From such a relationship one learns much about the missionary, the work, the country and people; much about the problems and difficulties, the joys and successes, the missionary's hopes and prayers. Not all of our missionaries have time to write personal letters but most of them write circulars. This information is for us to use,





*L to R — Sally Jones, Jacqueline Holmes, Kim Barrs and Sharon Bywater of the Charnborough Road Baptist Church, Coalville, Leicester, celebrating a successful conclusion to their effort for the 'Fly a Missionary' project whereby they raised £28. This project ended on 31 October last year and they are now working for 'Life + Line', the current Young People's Project, which is raising money to buy medicines and equipment for our mission hospitals.*  
(Photo by: 'The Coalville Times')

when we are able to take meetings, or in giving items to the church newsletter, for prayer meetings, Sunday school and the like.

#### **You can help**

If you have a magazine or paper which you would be willing to send regularly overseas, write to me giving me the name of the item. I will then send you the name and address of someone who would appreciate that magazine, plus a little advice on wrapping and how to save postage. My choice is widened if you have more than one item, but we will start with one item only. To wrap and post regularly is not an easy task, and this is shown by the large number of well intentioned worthy people we lose each year from this section. Should you start and then cannot continue, please let us know so that we can

find another donor for it is so disappointing for someone on the field to find a book has suddenly stopped arriving.

Perhaps a women's meeting might like to be responsible for a women's magazine or a Sunday school could undertake to send a magazine suitable for a missionary's child. It does not have to be only individuals who act as donors; groups within our churches could share in this way, too.

At the beginning of the year we send out a copy of the Annual Report. If you would like a copy, or if you wish to help the MLA in any way, please write to me via the Baptist Men's Movement at the Mission House.

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#### **MISSIONARY MOVEMENTS**

##### **Arrivals**

Dr R and Mrs Hart and family on 24 November from Chandraghona, Bangladesh.

Miss A Flippance on 3 December from Binga, Zaire.

Miss P Smart on 5 December from Dacca, Bangladesh.

Mr and Mrs P Stunell and son on 5 December from Chittagong, Bangladesh.

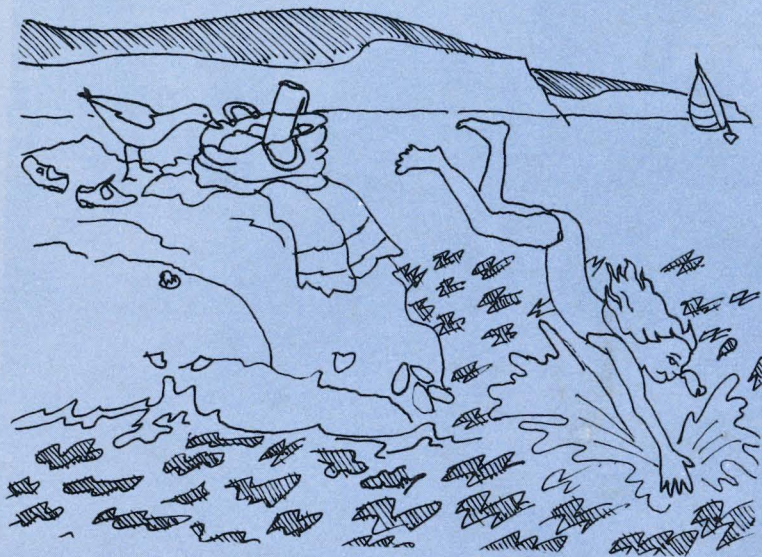
##### **Departure**

Mrs D J Stockley on 5 December for Gournadi, Bangladesh.

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# BMS HOLIDAYS 1980



## CAMBERLEY

Elmhurst Ballet School offers accommodation of a high standard for this family holiday in Surrey.

Dates: 2–16 August

## PHAB '80

A week in the Yorkshire Dales shared by Physically Handicapped and Able-Bodied young people at the Army Apprentices' College, Harrogate.

Dates: 9–16 August

## BELGIUM

Can you speak French? If so, get involved with the Baptists of Liège in an evangelistic campaign.

Dates: 2–16 August

## EASTBOURNE

Beresford House is a well-equipped school just 10-15 minutes' walk from the sea front.

Dates: 'A' 26 July–9 August

'B' 9–23 August

## BIDEFORD

Edgehill College has proved to be a popular centre in glorious Devon.

Dates: 'A' 2–16 August

'B' 16–30 August

## PWLLHELI

A 5-acre site on a seaside farm, ¾ mile from Pwllheli, North Wales, provides a fine holiday for those who enjoy camping.

Dates: 2–9 August

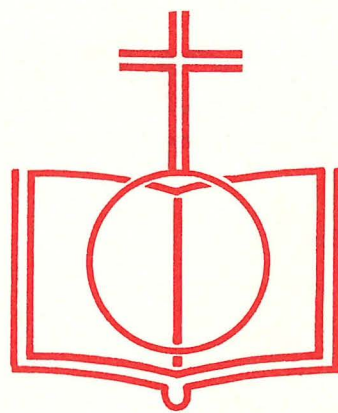
For details write to:—  
BMS/YPD,  
93 Gloucester Place,  
London W1H 4AA



Missionary

# HERALD

The magazine of the Baptist Missionary Society

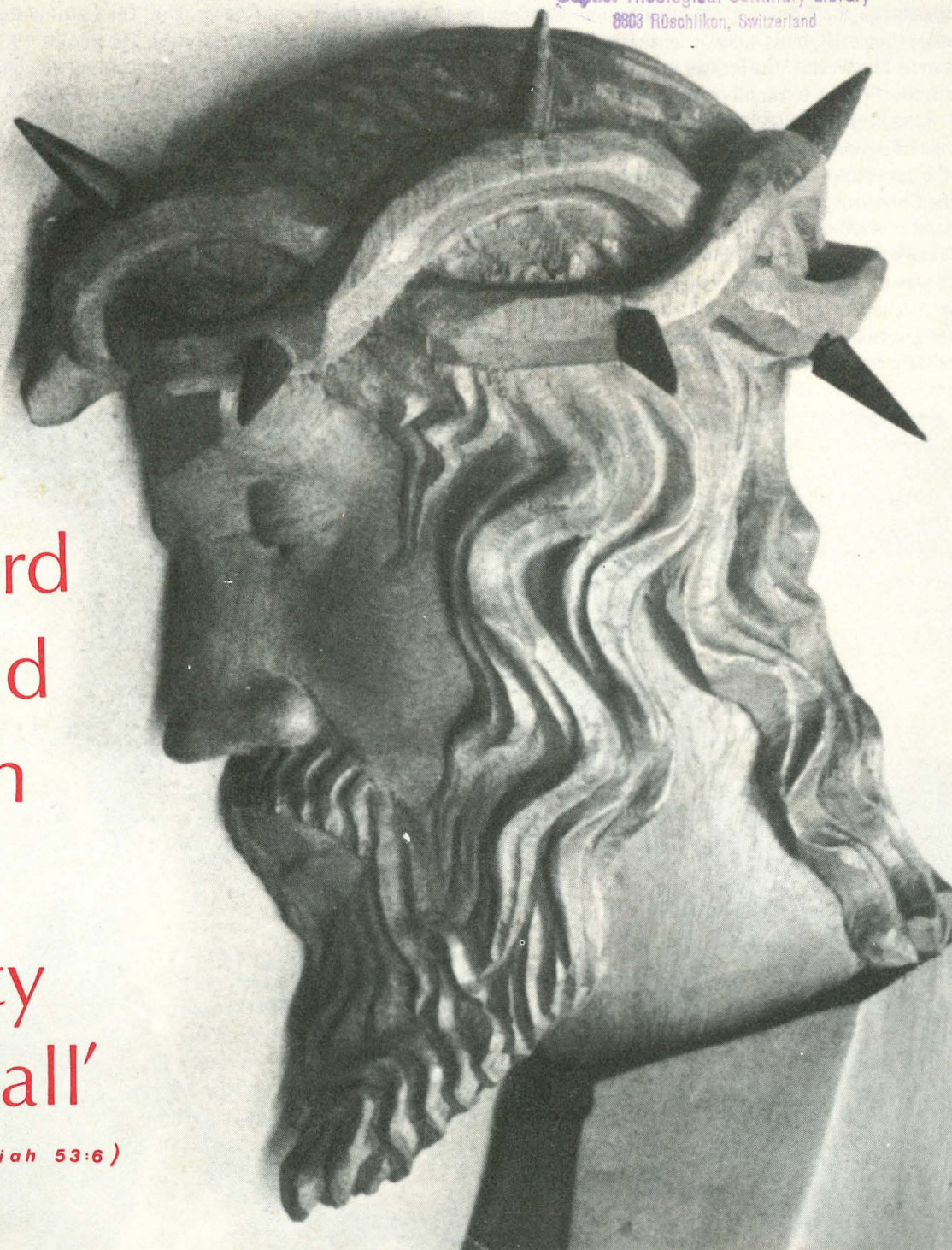


APRIL 1980  
PRICE 12p

Baptist Theological Seminary Library  
8803 Rüschlikon, Switzerland

'the Lord  
has laid  
on him  
the  
iniquity  
of us all'

(Isaiah 53:6)





# THE CHURCH THAT WILL NOT DIE

by Alan Easter

Seven years ago the Conference of British Missionary Societies, now known as the Conference for World Mission, set up a China Study Project to monitor events in China and so keep the Church in this country informed of developments and to be ready, when the opportunity arose, to make contact with the Christians in mainland China.

The first Project Officer of this Study Project was the Rev Victor Haywood, one time missionary of the BMS in China, and later its Overseas Secretary. Latterly the Project Officer has been Rev R E Whyte.

## Concern for the whole man

Those engaged in the project have been concerned to study and reflect upon the many realities of life in the People's Republic of China on the basis that Christians should have a concern for the whole of human experience and therefore the project team did not limit themselves to questions of religious policy and practice in China. It is a fact that the Church is marginal to the life of the vast majority of Chinese and always has been, yet this does not mean that the Chinese people are of marginal concern to God.

## The Cultural Revolution

The decade 1966-76 marks the period of the Cultural Revolution, the early stages of which revealed an intense struggle between various factions of the Red Guard. In order to turn attention away from issues of bureaucratic control in the Communist Party some factions singled out non-party public figures and people considered to be suspect politically, for attack. A campaign was launched against the 'Four Olds' — old customs, old habits, old culture and old

*continued on page 52*



*Young Chinese for whom Christ died  
(photo: Asia Prayer Calendar)*



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Rev A S Clement  
Rev H F Drake, OBE

## Editor

Rev A E Easter

Enquiries about service to:

Rev (Mrs) A W Thomas

Films, slide sets, posters, maps, literature  
are available depicting our work

Departments concerned with  
Young People's, Women's, and Medical  
support work are always available to offer  
help and advice

We share in the work of the Church in:

Angola  
Bangladesh  
Brazil  
Hong Kong  
India  
Jamaica  
Nepal  
Sri Lanka  
Tanzania  
Trinidad  
Zaire

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John records how Jesus sought to assure the desolate sisters, Martha and Mary, mourning the death of their brother, by declaring 'Your brother will rise to life . . . I am the resurrection and the life' (John 11:23, 25). There must have been many in Bethany who would have said this utterance was preposterous. The man was dead and all knew he was dead. Already the body was beginning to decay and nothing could be more final than that. Yet through the life-giving command of Jesus, Lazarus was brought from the grave and returned to his family with rejoicing.

Through the history of the Christian Church the life-giving 'sign' of the risen Saviour has oft been repeated and on no occasion in a less spectacular and awe inspiring way than that in which he has brought his Church from the grave in China.

## Fruitless persecution

Thirty years have passed since all missionary personnel were banished from China and the Church of that country entered a period in which it was to suffer harsh restriction, the imprisonment of its pastors and the closing of its church buildings. To many observers it appeared that the Church had not only died but that its demise was final and complete. Then in 1977, as it were, the Lord stood before this tomb and called his Church forth and it responded to the call making visible a life which had, in fact, been present throughout that terrible period proving that the Church indeed is immortal. Looking back we can see that 'the 1900 massacre, the bitter opposition of the twenties during the first communist uprising, the ordeal of the Japanese war, the subtle and insidious policies which reduced the Church to impotence in the fifties, the virulent anti-Christian hatred of the early sixties and finally the full onslaught and fiery trial of the Cultural Revolution in 1966 and the following years have all completely failed to kill the Church in China'.

## Signs of growth

There is reliable evidence that there has been a remarkable growth of Christian gatherings meeting principally in homes and these meetings have attracted an increasing number of young people. The absence of their own buildings has proved no obstacle to holding their meetings for worship and the observance of the sacraments. They overcame, too, the wholesale destruction of bibles by the Red Guards by making handwritten copies. The truth is there is a living Church in China today and God has preserved witness to Himself in that communist society.

## The Satisfying Saviour

With the relaxation of restrictions after the death of Mao Tse-tung the ban on listening to foreign broadcasts was lifted and this led to the start of an ever increasing flow of letters to the Far Eastern Broadcasting Company. In the previous 30 years it had averaged 15 letters per year. In 1979 the correspondence had risen to 3,071 in one month alone — 90% from non-Christians. This suggests that there is a spiritual vacuum in the hearts of Chinese people which Maoist philosophy has failed to satisfy. They are in search for Truth — which is to be found only in the risen Saviour empowering lives today.



# BOOK REVIEW

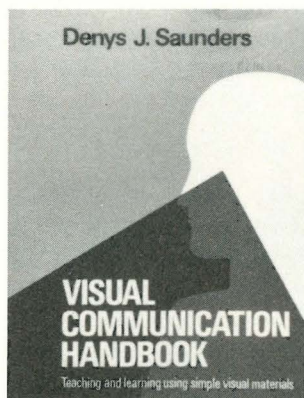
**VISUAL COMMUNICATION HANDBOOK**  
by Denys J Saunders  
Published by Lutterworth Educational £2.75

Denys Saunders has been involved in visual communication for over 30 years, and I have known him and admired his work for more than half of that time. He is dedicated to his task and writes from a wide experience.

His *Visual Communication Handbook* is in the main limited to the use of simple materials and their application in visual communication, although some 25% of the content refers to basic projector aids such as are in common use in schools and colleges of the western world.

I would strongly recommend this handbook, however, as a resource and reference manual for missionaries and others working in rural situations overseas; and who better to advise in that field than Denys Saunders?

FM



## THE CHURCH THAT WILL NOT DIE

*continued from page 50*

thinking. It was at this point that many religious people came under attack, that churches and temples were closed and books burned. In spite of this there is a sense in which those who suffered were marginal to the real political issues at stake and the next phase of the Cultural Revolution concentrated on attacking Party and State Officials. The history of this period does not therefore support the view that the destruction of organized religion was the result of a coherent policy.

### **The grip is relaxed**

In 1972 various changes took place in important areas of policy and the climate became right for some relaxation on the religious front. In fact in November 1971 an Italian visitor to China was able to attend Mass at the Cathedral of the Immaculate Conception in Peking and in 1972 diplomats were informed of a protestant church open for worship in the same city — though it was mostly foreigners who attended at these places.

At the Fourth National People's Congress in January 1975 it was stated in Article 28 that the people had the 'Freedom to believe in religion and the freedom not to believe in religion and to propagate atheism', but the media ignored religion. Religious developments overseas, even where these involved political questions, went unmentioned. The only reference was to a revival of religion in Russia and this was done to belittle the Soviet. The overall impression was given that religion had ceased to have any relevance for the people of China.

Then in 1975, surprisingly, the *Guangming Daily* carried an article which agreed that primitive Christianity preached a 'God of the poor' and was in opposition to authority. Only later did the reactionary classes 'transform the militant faith of

proto-Christianity into an opium which poisoned the working people'.

The Cultural Revolution seems to have affected local communities in different ways. Largely autonomous local churches may not have felt the impact of the loss of organized national and provincial structures, but they would have felt the pressures as they tried to continue contact with fellow believers in other localities. At the height of the Cultural Revolution many local churches suspended worship and in some villages Christians came under pressure, especially if any of their family was suspect on political grounds.

### **An estimate of the past**

The arrest of the Gang of Four (leaders of the extreme left) in 1976 brought a new liberation, not this time, from feudalism and imperialism but from radical Maoist dogmatism. Most Chinese now look back upon the Cultural Revolution and the years that followed as a self-imposed disaster. The economy faltered, industry stagnated, communications were disrupted and real education came to a standstill. It will take China a long time to recover from this period of misgovernment whose end is marked by Mao's death in 1977.

The Chinese are now reassessing Mao Tse-tung and his era. People are beginning to ask for true democracy, human rights and greater freedom. The Peking 'Democracy Wall' was a tentative experiment in free speech and dissident groups have appeared.

After nearly three months of government consultation on religious matters the Chinese authorities finally made a policy statement in the press on 15 March 1979. It was that citizens were free to believe or not to believe in religion. They were free to choose which religion to believe — to believe today and free not to believe tomorrow and vice versa. The political status of believers and non-believers



## MISSIONARY MOVEMENTS

### Arrivals

Dr M and Mrs Stagles and daughter on 16 December from Pimu, Zaire.

Miss A Weir on 13 January from Pokhara, Nepal.

### Departures

Rev A G and Mrs Lewis on 2 January for Dinajpur, Bangladesh.

Mr P Hatton on 6 January for Ngombe Lutete, Zaire.

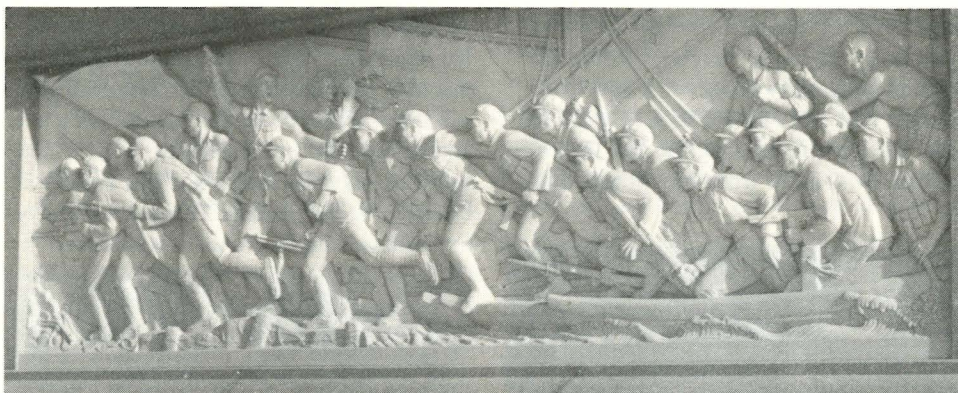
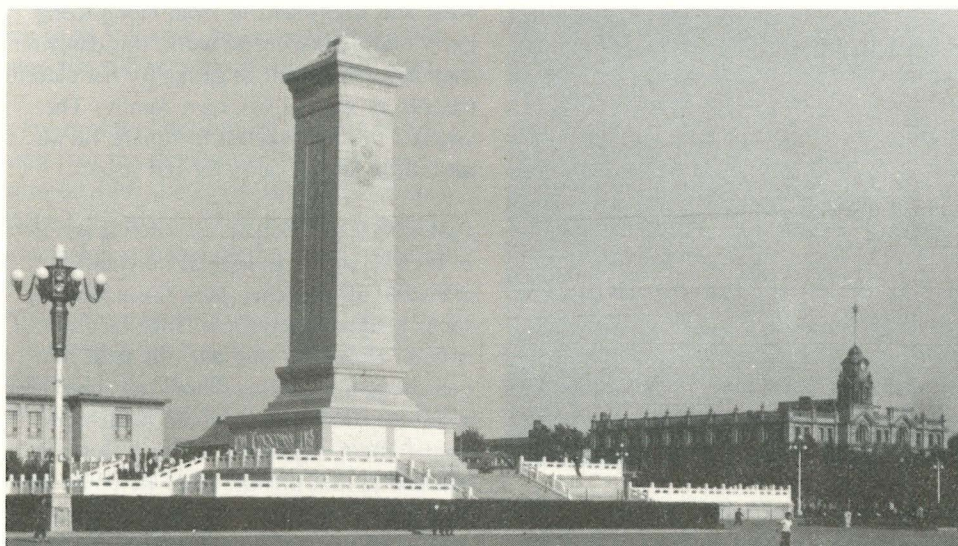
Mr G McBain on 6 January for Kinshasa, Zaire.

Mr and Mrs I Wilson on 6 January for Upoto, Zaire.

Mr and Mrs T King on 23 January for Kathmandu, Nepal.

### Death

At Nottingham, on 5 January, Miss Ada Mary Pearson, aged 89 (China Mission 1920-45).



(top) Monument to martyrs of the Revolution

(bottom) Detail of monument panel

was equal and religious believers were free to have friendly relations with religious people of other countries. The Chinese government does not take administrative measures against religions.

### Signs of life

Many clergy incarcerated since the Cultural Revolution have been released from prison and labour camps though many are still held. The Bible is no longer a banned book and is now, with a fair amount of freedom, finding its way into China. The first edition of the New Testament in simplified script,

printed in Hong Kong, is now exhausted. An edition of 100,000 Old Testaments is being distributed and a new translation of the New Testament by Chinese scholars will be printed by the commercial press in Shanghai during this year. The Old Testament will follow two years later. The Peking Institute on World Religion has now been reopened and the ban on listening to foreign broadcasts has been lifted. For some time the government has been promising that church buildings will be reopened for public worship — the problem is that many are now schools, warehouses, factories, ballet schools and

other things whose people are unwilling to vacate the premises.

As a result of these developments the China Study Project initiated a conference through the CWM in December 1979 to consider what, if anything, should be the response of the churches of the West. A recurring note at the conference was one of caution. It was felt to be essential that we should give time for the Chinese Christians to discover one another and to evaluate their own experiences over the last 30 years.

### A word of caution

Experiences in Eastern Europe warned us against exaggerated response from Western churches which could only harm the situation. It was recommended that the China Study Project should invite Bishop Ting to visit Britain during 1980 or 1981. It was also urged that our most significant response should continue to be, faithfulness in prayer.





# A LIFE LIVED FOR CHRIST

by **Dorothy Smith**, medical missionary in Hong Kong

Jang Chang-sang was a fortunate young woman; she had a well-educated father. Not only did this good man believe that girls and boys should have equal opportunities for schooling, he also did not believe in foot binding. This meant that his young daughter grew up enjoying a freedom and opportunity that was denied to many girls of her age. She was educated at a Lutheran mission school and it was there that, as a teenager, she decided to follow Christ. She did well at school and became one of the first students to enter the new university for women, run by the mission. Her main subjects were music and physical education and after graduation she taught both in high school.

At 28, Chang-sang married Joseph Ngaan, a young Lutheran pastor. Their three daughters and two sons were brought up to know and love the Lord and they were a close and loving family. The three girls trained as nurses at a Methodist mission hospital, the eldest boy followed his father to the Lutheran Theological Seminary, and the younger

one became an engineer. Then came the Communist Revolution. Rose and Louis, the two eldest, were in Macao at the time. Not being able to return to China, they moved to Hong Kong after two years in Macao. In 1952 Rose came to Rennie's Mill, then a refugee camp, to help the missionary nurse who had just started a clinic there, the same clinic that I came to join ten years later. Rose has been my friend and adviser ever since. She would often speak of her beloved parents, and show me the beautiful written letters she received from her mother, but she feared she might never see them again.

## **Making a stand for Christ**

Back in China, the elder of the two remaining daughters made no attempt to hide her disapproval of the communists. For this 'reactionary thinking' neither she nor her husband were allowed to work and their children were not allowed to attend school. Their only means of support, and that of their parents, came from the money that

Rose and Louis sent in from Hong Kong every month. Having no work, this daughter then devoted herself to caring for her elderly parents as well as her own family. The younger brother was less fortunate, he was sent off to labour camp for ten years.

Pastor Ngaan carried on conducting services in his church for as long as he could, but gradually all churches were taken over by the government and turned into factories or offices. However, this did not stop him preaching. Six families shared the compound where he lived and he would preach the gospel there regularly, whether anyone listened to him or not. Daily he could be seen pacing back and forth in prayer, calling on God to have mercy on his land and that the people would still have a chance of salvation, despite the silencing of so many of His witnesses. People seeing him thought he was mad; perhaps that is the reason why he was never arrested. Mother Ngaan dug a hole and buried their precious Bible, placing her furniture over the top, and it was only rarely brought out for reading. This did not worry her husband, for God's word was hidden in his heart and he always had that with him, in fact he was quoting Scripture most of the time.

## **Meeting the Master**

In 1970, one of mother Ngaan's letters brought news that father had suffered a stroke. Not being really sure whether their father was alive or dead, Rose asked that mother's next letter should contain a few words written by father, if he was able. When the letter came, father's handwriting proclaimed these words: 'I am the Way, the Truth and the Life, no man comes to the Father, but by me . . . Your word is a lamp to my feet and a light to my path . . . Peace I leave with you, my peace I give unto you, not as the world giveth. . . .' These were the only words Rose and Louis received from their father throughout the time of their



*Mrs Ngaan reading her bible*



### *General view across Hong Kong harbour*

separation. They rejoiced that they proved him to be still alive, and even more so that Jesus was still very much alive in his heart.

A few months later though, the old pastor knew that the time was coming for him to go to be with the Lord. His daughter was startled one night to find her father weakly rummaging amongst the boxes stored in his little room.

'What are you looking for, father?' she asked. 'I must wear my pastor's robe when I go to meet Jesus,' he said.

His daughter knew where it was for she had hidden it away in one of the lowermost boxes, purposely, so that it would not easily be found by any prying communist eyes and destroyed forthwith, and she thought it had better stay there. She persuaded her father to go back to bed, but when the same thing happened again the next night, and the next, she gave in, got out his robe and put it on him. Two days later as she was sitting at the table she suddenly saw her father go out through the door, saying as he went, 'Don't be afraid, the Lord will give you peace.'

'But this is crazy,' she thought. 'Father's in bed and he cannot walk. How can he be in two places at once?' She turned to look at the bed and sure enough he was there, but his spirit had left him.

In all these years they have not had contact with other Christians in China, but in 1974 Rose was able to re-visit her family. She spoke to them boldly of the love of God and particularly urged the younger generation, who seemed to lack the desire or the courage, to have faith in God.

#### **Daring to believe**

After the death of Mao and the coming to power of Dang Ziao Ping, Rose's sister was again allowed to work, and she was given a job in the local hospital. This meant that mother, now in her 80's, was left alone most of the time, so they decided to apply for a visa for her to come to Hong Kong and stay with Rose. Last summer, the permit was granted, and Rose made the long journey back again to Hunan to fetch the old lady. She stayed in a local hotel and found many opportunities for witnessing to the staff, and to her relatives, who this time were much more receptive. At last, after several days' travelling, Rose and her mother entered Hong Kong. The last stage of the journey

was by boat from Shauiwan to Rennies Mill, and I felt very moved to see this dear old lady walking slowly along the pier from the ferry, free at last!

What are the feelings of an 85-year-old Christian lady, after 30 years under Chinese communism? She is full of gratitude to God, not just for bringing her out to Hong Kong but for all His care and provision for them throughout this time. In conversation she continually praises God and points skywards to give Him glory. She spends a lot of time reading the Bible and enjoys visits from friends and relatives in Hong Kong. She is happy to be here, but continually remembers those who remain in that vast country beyond the Hong Kong hills, and prays for their salvation. She hardly dares to believe that China is really becoming a free country again, but she does believe in the transcending power of God, and is herself a living demonstration of it.



*Mrs Ngan, with Rose (daughter) and Eric (grandson)*





# THIRTY YEARS ON

by Margaret Jenkins, who served at Sian until 1951 after the communists had come to power.

*\*Gospel cart once used in Sian*





*\*The photographs relate to the time when our missionaries were in China*

*\*George Young with newly baptized Christians*



The opportunity of a tour in China, while on a visit to Hong Kong, brought the wonderful joy of personal contact with some of the believers and old friends there. I was able to reassure them of the continuing prayers of the Church in the West, that we were still one with them and cared deeply for them.

#### **Grievous suffering of believers**

It is no secret that the Church in China has suffered much over the years, including martyrdom, imprisonment, beatings and other forms of persecution, perhaps the worst of these being the mental persecution. One Shensi pastor, now over 80 years of age, has recently been released after 15 years in prison, another after 10 years. Some Christians were shot as reactionaries, and others became so ill mentally that they took their own lives. Those of us who know what a devastating illness depression can be will not doubt that they, too, are among 'the noble army of martyrs'. One pastor, after imprisonment, became so ill that he is still unable to look after himself, and is cared for by relatives. Another friend was knocked

down and so badly beaten that he bears the scars still. However, more distressing than the scars is the resultant deafness, which means that conversation with him must now be carried out by writing. This same person was kept for a year under 'house-arrest' at his place of work, and was not allowed to visit his mother when she became ill, nor to attend her funeral.

In Sian (now written Xi'an) the city church had been pulled down to make way for a large public square. What used to be the East Suburb Church is now a factory, as is the girls' school. The buildings in East Wood Street, where we met for our English service and where Rev George Young lived, are now government offices. The hospital, as we knew it, has been almost entirely rebuilt, and has a four-storey outpatient department and 400 beds. Pictures of Chairman Mao and Hua are much in evidence, as in all public buildings. There is, of course, no corporate Christian witness there, but some of the staff are Christians. The 'Xi'an Fourth People's Hospital', as it is called, is indeed a very busy place where much good work goes on. Some of the doctors, including three heads of departments, were housemen whom we taught 30 years ago.

There is more than one group of believers meeting in Sian. The largest of these gathers in someone's home on Sunday mornings and Wednesday evenings. The numbers have grown over the past year from about 30 to between 70 and 100. The people sit everywhere, including outside the open windows, and services are led by an elder. Until recently this group had only one Bible between them, and the young people would meet to copy out pages of it for their own reading. There is also a smaller but very keen group of young people in a different part of the city, whose leader is a girl bank clerk from Shanghai. A young men's Bible class meets in the home of another believer.

#### **No change in basic policy**

On 18 October 1979 the *People's Daily* newspaper announced that places of worship would be allowed to open. 'We must now find a building,' I was told. Things are obviously so much easier now that it is no longer dangerous to confess to being a Christian. It is also possible to listen to Christian broadcasts, although very few people are able to afford radio sets. However, it must not be imagined that this new freedom means a radical change in government policy. The eventual stamping out of all religion is still the government's aim.

On 28 October I was able to worship in the only Protestant church open in Peking. It seats between 70 and 80, every seat was full and there was an overflow into the ante-room where many people were standing. I counted six Africans and six other Europeans besides myself, and the rest were all Chinese. The service, without a sermon (which is proscribed), was conducted on Anglican lines and followed by communion. There was no shortage of bibles.

Our last night in China was spent in Canton. That evening another member of the tour was able to make contact with a Christian pastor. He learned of a recent rally in the city, numbering 1,500 Christians, and of plans to open three churches.

Is it not as if God were saying to us, 'I have heard your prayers. I, the Almighty One, am working. Pray on'?



*\*Mrs Liu, evangelist at Sian hospital*



# HUNGRY FOR THE LIVING GOD

by **Violet Hedger**, retired Baptist minister,  
who recently visited China.

The old gods are dead! There are many surprises in China today. Gone are the colours, the beauty, music and happiness that we associated with China. It is a dull land. Everyone is dressed alike and people seem crushed with the weight of the past years. Now, for the first time since the Revolution people have spare time. They work in three shifts, and the two free ones are used to visit their cities, for they are yet strangers to them. It is the first sign that China is awakening from the nightmare behind her.

For some 22 years, since the start of the Revolution in 1957, much of China's past civilization has been ignored. Museums, libraries, schools, drama, were all banned as being part of an imperialistic world that was to be destroyed. Teachers, engineers, leading men were sent to far parts of the country

to dig and farm, and many groups of children were torn from their homes and dumped in unused places to make them useable. Such indoctrination has left a whole people ignorant of their past.

A few Buddhist monks are now beginning to paint their temples, which are drab and uncared for, but this is mainly for the sake of visitors rather than for those who wish to worship. When we asked about the temples the answer was always the same, 'A few old people say prayers, but the young will have

nothing to do with it.' If we mentioned the Christian Church we met surprised and puzzled looks.

## **The central figure is dead**

Yet the Chinese are a sensitive and religious race, seeking gods. In the middle of the central square of Heavenly Peace is the great mausoleum of Mao, and daily, thousands of Chinese line up to visit it. They form fours and shuffle round the square. Within 100 yards they are ordered to silence. They move slowly and quietly up the shallow steps, through a great hall with a monster statue of Mao, into an even larger hall, guarded by soldiers,\* to the central figure, the body of Mao. They have only a dead man to worship.

But there are rays of hope in that dark country. For the first time, people are free to wander among the old palaces or visit the



*The Gate of Heavenly Peace, Tien An Men Square, Peking*



## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(1 December 1979-16 January 1980)

**General Work:** Anon (PO): £30.00; Anon (FAE — Aberdeen): £10.00; Anon (Cymro): £7.00; Anon (OLM): £5.00; Anon (EMW): £5.00; Anon (Cymro): £5.00; Anon (CAF): £172.29; Anon (Nepal): £10.00; Anon (Cymro): £7.00; Anon: £3.00; Anon (Stamps): £35.01; Anon (Luton): £10.00; Anon: £1.10; Anon (Cymro): £6.00; Anon: £5.00; Anon: £5.00; Anon: £20.00; Anon (Cymro): £5.00;

Anon: £500.00; Anon: £15.00; Anon (South Lodge): £2.00; Anon (Cymro): £5.00.

**Agriculture:** Anon (AL): £40.00.

**Gift & Self Denial:** Anon: £3.00; Anon: £5.00.

**Medical Work:** Anon: £10.00; Anon: £20.00; Anon (AL): £40.00; Anon (EMW): £5.00.

**Relief Fund:** Anon: £20.00.

**Bangladesh Relief:** Anon: £20.00.

**Kampuchea Relief:** Anon (HLW): £10.00.

## Legacies

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Miss A H Chisholm	80.00	
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Miss C E Wood	589.29	

Great Wall, and already they wonder about the past. The promise of freedom of worship has not yet been kept — the only unrestricted religion being the voice of the witch-doctors on the pavements as, surrounded by groups of men, they foretell fortunes and keep a frightening hold on the simple people. In a few cities of the south, as in Shanghai, the pressure of demand for a church, from foreign workers in the harbour and market and from visitors on the great ships calling at the port, has caused Protestant and Roman Catholic churches to be opened on a Sunday. From Chinese people who had been granted a month's visa to visit friends at home in Hong Kong, we heard how the churches there were crowded and sometimes had two services to accommodate all the people. But in Peking, where there is no such pressure, and few visitors, permission is slow to come.

### Faithful band of God's people

It took a long time to get information about the former 'Bible House' of Peking, which is now known as 'the Church'. On Sunday morning at 9 am it is allowed to have a one-hour service. There is no sermon and no minister, but a faithful band are always there. It seats some 70 people and is often full. I tried to go and see it during the week, but every effort was blocked by the guides, and I was told that the building was in use by the state. I had a parcel of gospels with me, which I was unable to deliver, and it took me three hours of much discussion and argument in the Post Office before I could get it sent to the Bible House.

Yet the people are looking for leadership. In a few homes we found old radio sets that had been hidden during the past years, and it was splendid when someone told how they had listened, secretly, to the broadcast services from Hong Kong. The young Christians there, all through these years, have several times every day radioed to China in some six different languages. They



*Chinese engineer  
(photo: Asia Prayer Calendar)*

have had no idea whether anyone was listening, but in faith they kept on. Now we hear how some Chinese were strengthened by those radio services, and how they were blessed in knowing of the love of their fellow Christians abroad. We learn, too, that some made their own gospel by writing down the words they heard, for most bibles had been destroyed. And lately, during these services the listeners were asked if they would like a copy of the gospels. Some 3,000 requests have been received. As soon as permission is given by the Chinese Government, the Hong Kong Bible Society will post the new Chinese Bible they have prepared for that wonderful event.

The word 'missionary' is a forbidden word and no one using it is allowed in China. Yet

the students in the newly opened university who were learning English, eagerly questioned us about the future, and were delighted to receive copies — in English — of the gospels.

### The challenge is ours

It seems as if God is challenging us to awake from our own indulgent society, and share the pain of His people and help answer their prayers. Missionaries will be desperately needed, but they must go as business men, traders, doctors, nurses, teachers, farmers and engineers. Who of you in business will go to China? Or who of you engineers will venture to build a new China, which seeks help both materially and spiritually?

The old gods are dead. The Chinese people, so lovable, gentle and kindly, turn their hungry minds to us and say, 'Give us the Bread of Life'. The opportunity will surely come!

One marvels at the faith and hope of those Chinese Christians who, through these desperate years, have held on to their faith. Many have suffered exile, many have been killed for it, but they have held on to Christ and found that He has kept a firm hold on them. Let us give thanks for these brothers and sisters and strengthen them by our love and prayers. Should we withstand such trials as bravely as they?





# 'BLEST BE THE TIE THAT BINDS...'

by Dorothy Smith

It was New Year's Day and my friend had just returned from her third 'evangelistic' trip into China in a year. She expressed her excitement at what is happening in that country and the way the Lord is working in so many lives — thousands attending the newly reopened churches; young people openly and earnestly interested in the gospel message; keen and spiritually mature young Christians meeting together for prayer and Bible study; older Christians being revitalized in their faith through the possibility of being able to meet openly for praise and worship, after being suppressed for so long.

My friend was with a group of Hong Kong Christians, one a Chinese pastor, who had gone at the invitation of a group of believers in China in order to share fellowship, worship and encouragement in the Lord. On the evening of 30 December they met together in a hotel room to share the Lord's Supper. For the older Chinese Christians it was their first communion for 30 years, for the younger ones it was the first ever. As they worshipped the risen Lord together and shared the symbols of His body and blood, the warmth of spiritual love and unity among them was so great that my friend felt

she would never experience anything more beautiful — at least, while here on earth. But the next evenings' events were to surpass even this for the joy and praise they engendered.

## **Baptism with a difference**

Amongst the Chinese believers were a number of young people with a strong and living faith who desperately wanted to be baptized. According to the laws of their government they should have waited until they were 18, but they did not want to wait that long. The Hong Kong pastor was persuaded to baptize them . . . but where? Fortunately, hotels in



*Peace Hotel, Shanghai*

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# BOOK REVIEW

China have outside bath-tubs, so on New Year's Eve one hotel bathroom in South China became a temporary baptistery. The surroundings may have been unorthodox, and the baptismal service unusual, to say the least, but the spirit of joy and praise that engulfed that place and continued with those China and Hong Kong Christians alike throughout the night could not have been equalled anywhere. What a way to welcome in the New Year!

Yes, the Lord is doing great things in China today, but we must not forget to pray for

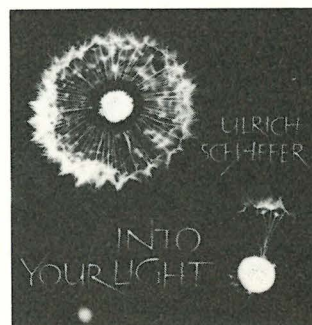
His Church there, for it is only one of five religions now recognized and given more freedom of worship in China. As Christian churches are being revived, so are the temples, mosques and holy places of those pagan religions and people are flocking to them. May the Lord protect His own and establish His Kingdom in the hearts of all who seek Him.



## INTO YOUR LIGHT

by Ulrich Schaffer

Published by Inter-Varsity Press £3.95



This is a beautiful book. In it Ulrich Schaffer has shared with us his abilities as both a writer and photographer. The devotional poems are set in attractive calligraphy and accompanied by black and white photographs. Each poem speaks of some aspect of the writer's relationship with God, and although the book is very much an expression of one person's experience, the reader will have no difficulty in relating the thoughts and feelings to his own life. At the end of the book there are brief notes on the photographs and poems; in this section Mr Schaffer shares the ideas and biblical texts which led to the finished product.

The overall impression of the book is one of great sensitivity. Word and image have been delightfully combined to provide much food for thought. This book makes a lovely gift — a book to be treasured and turned to again and again for fresh insight and inspiration.

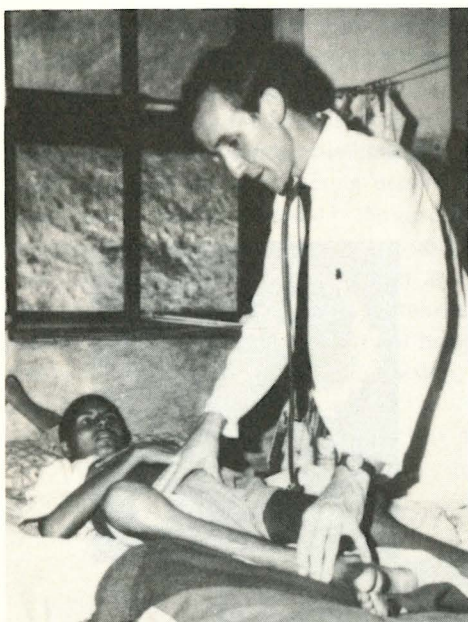
JMB



*Jade Buddha Temple, Shanghai*



# NEWS IN BRIEF



## EASTER SUNDAY APPEAL

On 6 April Dr William Gould will give the 'Week's Good Cause' Appeal on BBC Radio 4 on behalf of medical missions in aid of community health in West Nepal.

Dr Gould, BMMF orthopaedic surgeon, pioneered a rehabilitation unit at Tansen Hospital, Nepal, during his service there as Medical Director. Under his leadership, government related training programmes have equipped hundreds of nationals to care for their people's welfare. The hospital has also encouraged self-help development regarding clean water supplies and effective sanitation.

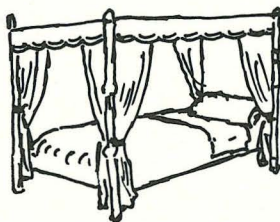
## CHINESE LEADER DIES

One of the first six presidents of the World Council of Churches, Dr Chao Tzu Ch'en, 91, recently died in Peking. Dr Chao had lectured at the School of Religion of the University of Yenching, Peking, since 1926, and was one

of the most eminent theologians of his time. When the People's Republic of China was founded, he became one of the leaders of the 'Three Self' movement (self-supporting, self-governing, self-propagating). Dr Chao was buried at the 'Honorary Churchyard of the Revolution'.

## A WAY TO HELP

Many Christians who might find it difficult to increase their monetary gifts to mission overseas are finding the Wallington Missionary Auction a means whereby they can make a desired contribution to overseas work.



These friends had valuables they no longer needed, or which they were prepared to sacrifice for the sake of the gospel, and offered them for sale at the Missionary Auction. All who run these auctions, including the professional auctioneers, are volunteers and experts are available in Victoriana, pictures, jewellery, antique furniture, porcelain, stamps and other things to give advice regarding valuations and to suggest reserve prices.

Friends who use this service can allocate the money raised by the sale of their goods to the Missionary Society of their choice. The command of our Lord was that we 'lay not up treasures on earth' and we ask that you prayerfully consider whether you have

any article of worth that you no longer need, or that you could do without, which you might donate to the work of the Baptist Missionary Society.

During 1979 just over 600 people used the Wallington Missionary Auction for this purpose and as a result £87,435 were raised for Christ's work overseas, distributed among ten societies named by the donors of the articles. The BMS share of this total was £4,876 — the fourth largest sum received by a Society.

It would be an excellent thing if in 1980, friends of the BMS could ensure that its receipts from this service were the largest. The Rt Rev David Shepherd is President of the Missionary Auction and Cliff Richard its Vice President. To use its services for missionary work write to: Mr V W W Hedderley, 20 Dalmeny Road, Carshalton, Surrey, and be sure to name the BMS as the recipient for the outcome of the sale.



## ANOTHER WAY TO HELP

It is a simple thing to cut off the stamps from the letters which you receive — be sure and leave about a quarter of an inch of paper round the stamp. When you have collected a convenient bundle, post them to Rev Peter Ledger, 33 Brickhill Drive, Bedford MK41 7QA, who runs the Stamp Bureau



# SERVING THE LORD

for the BMS. All sorts of stamps collected in this way can earn money for the Society's work. Last year Mr Ledger and his helpers were able to realize no less than £2,343.37 from the sale of these stamps. If you are a philatelist and are seeking a special stamp or set of stamps, why not write to him and enquire whether perhaps he has such for sale? Mr Ledger would also be pleased to receive pre-war picture postcards and cigarette cards, or pre-war coins which you may have stored away somewhere but no longer want. All of these can be put to good use in support of the outreach of the gospel in taking the good news of God's redeeming grace to those who have never heard. Why not search through your cupboards or attics, now?

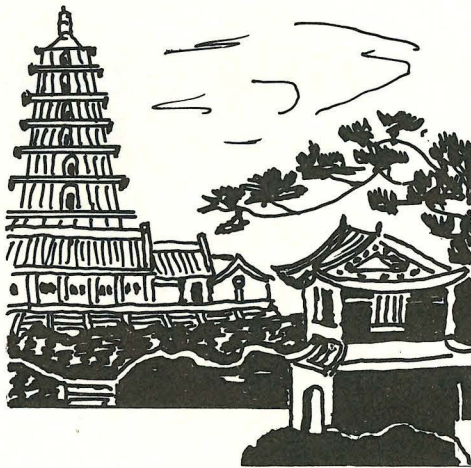
## Baptist Times

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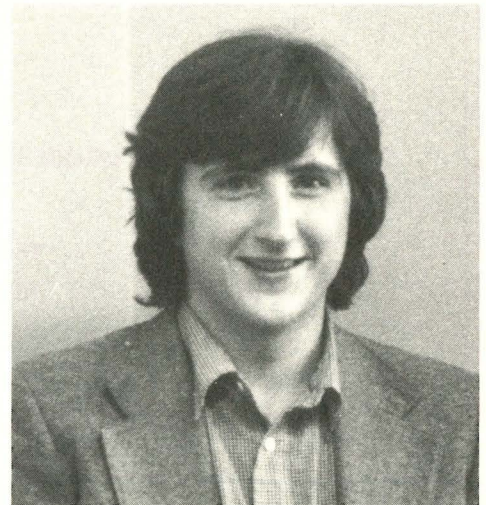
### ONE MAN'S REASONING!

A keen supporter of the BMS wrote to the Society recently and said, 'I noticed how salaries have increased during the last 28 years and so I looked up my own records. I found that mine had increased ten times since 1952, but my contributions to the BMS should also have kept pace with inflation. I found that they were sadly in arrears and therefore worked out what I should have paid. The enclosed cheque is the result!' Perhaps others would wish to carry out this exercise.



### 'CHINA 1980' SEMINAR

The China Study Project has arranged a 'China 1980' seminar at the High Leigh Conference Centre, Hoddesdon, Herts, from 15-18 May for all those who would like to be informed about China today and the Church in that land. The conference fee is £25 and arrangements for the care of children will be made if there is a demand. The conference begins with the evening meal on the Thursday and concludes after lunch on the Sunday. Application with a non returnable deposit of £5 should be addressed to — China Study Project, 6 Ashley Gardens, Rusthall, Tunbridge Wells, Kent.



### IN ZAIRE

Gordon McBain was born and brought up in Johnstone, Renfrewshire. Although he became a Christian at the age of 14, he did not begin to follow Christ actively until he joined the Church of Scotland two years later. The second youngest of a family of four, none of whom were Christians, Gordon found it difficult to get fellowship during his early years in Christ.

He attended a comprehensive school until the age of 16 and then, for the next two years, worked in the Civil Service in the Sheriff Courts Department. At this time Gordon felt that God was calling him into the ministry and so he spent a year at a further education college to obtain more higher level and O' level certificates.

At Bexhill summer school last year Gordon understood the Lord to be telling him to serve overseas for a couple of years first, before entering into training for full-time ministry. He left this country in the new year to assist Andrew North at Kinshasa. Andrew helps missionaries with their travel arrangements and deals with supplies for the various stations in Zaire.



# ANNUAL BAPTIST ASSEMBLY 1980

(at Nottingham University)

## PROGRAMME OF BMS MEETINGS

### Monday, 14 April

12 noon      INTRODUCTORY PRAYER MEETING  
Great Hall  
*Conducted by:* Rev Vivian Lewis

5.00 p.m.      WOMEN'S ANNUAL MEETINGS  
*Speaker:* Miss Valerie Hamilton, Bangladesh

### Tuesday, 15 April

2.15 p.m.      ANNUAL MEMBERS' MEETING

### Wednesday, 16 April

4.00 p.m.      MEDICAL MEETINGS  
*Speaker:* Miss Margaret Bishop, Zaire

5.15 p.m.      MEETING OF ELECTED MEMBERS  
OF THE COMMITTEE

7.45 p.m.      ANNUAL PUBLIC MEETING  
*Chairman:* Rev R G S Harvey  
*Speakers:* Rev D K Sahu, India  
Rev M Amorim, Brazil  
Rev B L Tucker, Zaire

Valediction of missionaries for overseas

### Thursday, 17 April

10.45 a.m.      MISSIONARY SERMON AND  
COMMUNION SERVICE  
*Preacher:* Rev T Kerr Spiers

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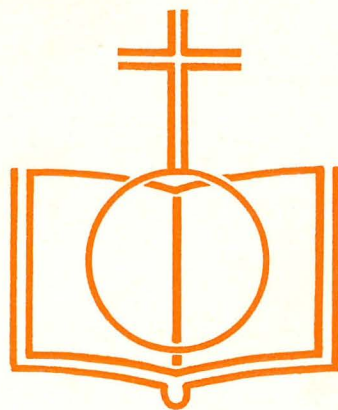
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# HERALD

The magazine of the Baptist Missionary Society



MAY 1980

PRICE 12p





# MESSAGE FROM THE CHAIRMAN

Leslie Tizard was a fine Christian preacher and greatly loved pastor. At an informal gathering, a stranger approached him and asked to be directed to Leslie Tizard. 'You can't miss him,' Leslie replied, 'just keep going until you find the ugliest man in the room'. The stranger moved away and circled the room. At length he came for certain to 'the ugliest man in the room' — Leslie Tizard himself. Yet what contradiction! For despite his lack of physical attractiveness, Leslie was a man whose winsome personality and gracious spirit drew many people to him. He demonstrated remarkably well the loveliness of a life that is fulfilled by love for God and for man.

## The great purposes of God

This quality of life is what God wills for all men. His created children are made for a wholeness of body and mind and a fulfilment of love. This we only discover through the peace and joy of God, found in Jesus Christ as we respond with faith and love to the grace of God. Each person who ever lives is made for such wholeness and loveliness in Christ, a quality of life only made possible by the costly work of our Lord in His dying and rising. More than that, God has made clear His great purposes which see even creation itself transformed into true splendour when all men find their great Father God through Christ — 'All of creation waits with eager longing for God to reveal His sons . . . there was the hope that creation itself would one day be set free from its slavery to decay and would share the glorious freedom of the children of God' (Romans 8 vv 19 and 21).

From Carey and his supporters onwards, our Society has caught the vision of these great purposes of God and is committed to banishing true ugliness and ushering in the splendour of God. Our medical missionaries strive to co-operate with God and men for a wholeness of body. Our agriculturists and technical workers advocate redevelopment



Reginald Harvey

within communities, that the physical lot of many may be greatly improved. Our teachers unshackle the minds of those enchained by illiteracy and ignorance. All of these, together with our pastors and church workers, seek to share the Good News of God's love in Jesus Christ, which enables men to discover the loveliness of loving God and their fellows, because they know the wonder of being loved to the uttermost in the Saviour and Lord.

**The great task to which we are committed**  
I cannot convey how great a privilege it is for me to be sharing in this work as Chairman of the Society. My prayer is that I shall be worthy of the great task in which the BMS is engaged. May it be the prayer of all of us that we bring a continuing and right dedication to the ongoing purposes of God, that we may be used for His glory here at home and in the cause overseas.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(17 January-15 February 1980)

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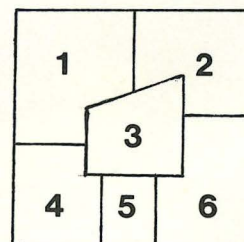
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## FRONT COVER PHOTOGRAPHS



- 1 Night nurse reporting to Jean Westlake
- 2 Under Fives' Clinic
- 3 Hospital entrance, Chandraghona
- 4 Boy orthopaedic patient
- 5 Booklet by Sue Headlam
- 6 Preparing for an operation



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Many of the pioneer Baptist missionaries underwent a training in medicine as part of their preparation for service overseas. This was not a full scale course, nor did they regard themselves as doctors, but they believed that, if they were equipped in some measure to bring relief for the bodily ills of those to whom they preached, there would be an important added dimension to their witness.

Following the steps of the Great Physician they were convinced it was right, not only to declare his saving grace and point the hearers to a future glory, but also to show Christ's concern for the healthful well-being of the people in the present.

## Extra study for the early missionaries

Thomas Comber, early missionary to Zaire, after completing his theological training at Regent's Park College, delayed his departure to Africa in order to take a year's training in medicine and surgery. He produced a diagnostic chart for the Congo Mission detailing symptoms and their treatment, and the fearsome great chief Nga Liema only accepted the prospect of Comber establishing a station among his people because 'the missionary practised the healing art'.

Rev Frank Harmon, during a furlough from China in the 1890's, took a special course in diseases of the eye and on his return achieved almost 100% success in the numerous operations for cataract which he attempted, though he was not, in our present day terms, a medical missionary.

## Christ's concern for the whole man

Healing work has always been undertaken in partnership with the preaching of the gospel because these two aspects were found in the ministry of our Lord. But from these early days, with their simple medicines and almost amateur practitioners, medical missions have moved a long way. The work now is highly specialized, yet it is still undertaken because Christ has called each person to proclaim his love to people in need of a saviour; to demonstrate the love of God in and through a healing ministry and to present an all-embracing Christ concerned for the salvation of the whole man.

## Getting behind the symptoms

On that 'Symptoms and their Treatment' chart produced by Thomas Comber for the Congo Mission, stress was laid on a vital truth. 'To treat symptoms only is bad treatment,' he counsels.

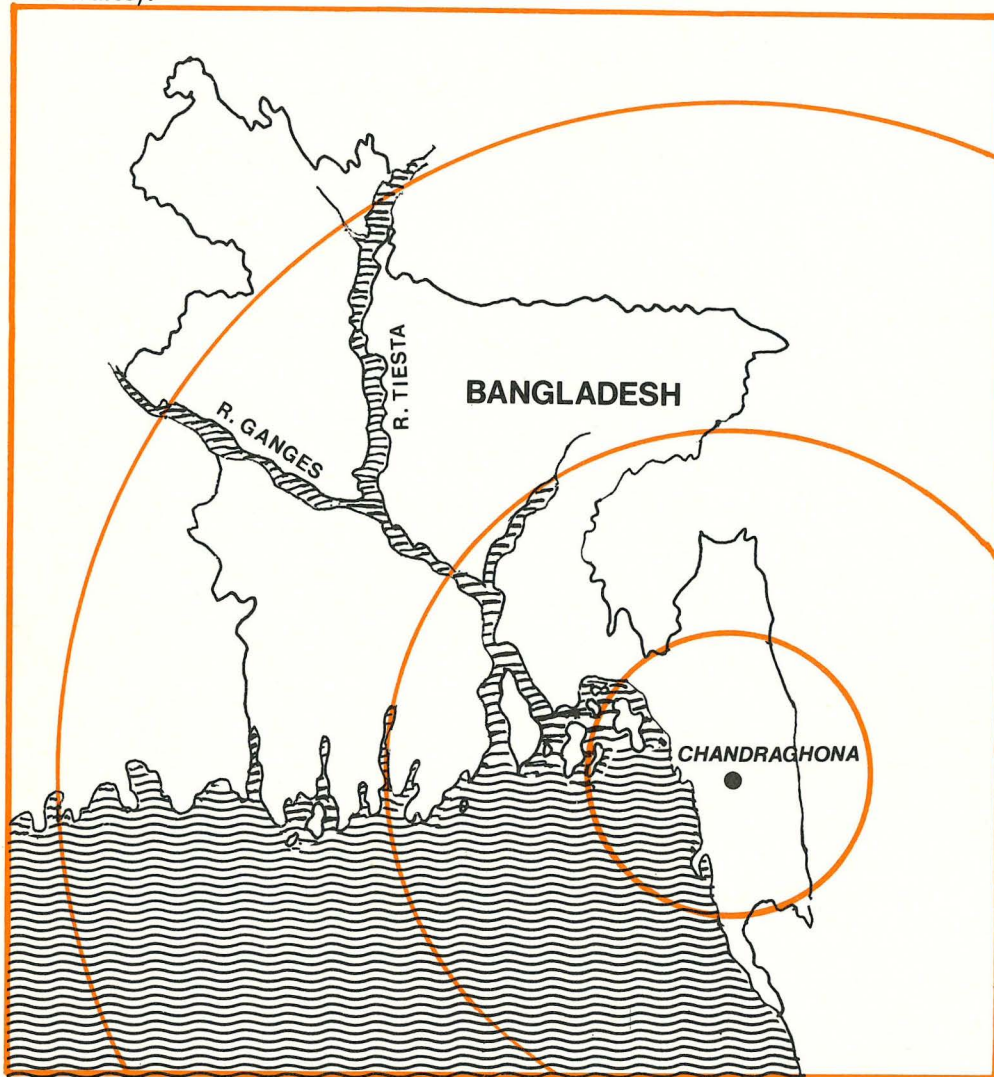
In the medical mission work today great attention is given to preventive medicine in an endeavour to reach behind the symptoms to the root cause of the disease. Though still ready to nurse a sick child through the crisis of measles or whooping cough, which in so many situations overseas is fatal, we strive by Under Fives' clinics to prevent these diseases occurring. Malnutrition has still often to be treated in hospital, but every endeavour is made to remove the cause of malnutrition on the basis that it is far more satisfactory to prevent than to cure, as Christ dealt first with the man's sin, then bade him take up his bed and walk home.

In the following pages accounts are given of how the Chandraghona Christian Hospital, Bangladesh, presents the love of God for man through its varied work. For these accounts we are indebted to our colleagues at Chandraghona who readily spent much time in preparing them.



# THE AVENUES OF CONCERN

The medical outreach from the Christian Hospital, Chandraghona, extends far beyond the narrow confines of its small site on the banks of the Kharnaphuli River, 26 miles north-east of the bustling port of Chittagong. Through the Under Fives' clinic programme it reaches those within a five mile radius, through the family planning work those up to 75 miles away, as a curative centre as far as 200 miles, but through the nurses who train in the school to every corner of Bangladesh's 55,598 square miles (which is roughly the equivalent of England and Wales).



The centre of the ever widening circles is a sprawling cluster of brick and concrete buildings constructed at various times during the last 73 years. They include wards, laboratory, physiotherapy, store, garage,

classrooms, operating theatre, X-ray, dispensary, offices, in fact all the usual paraphernalia associated with a small cottage hospital, which is the nearest British equivalent.

On a normal working day the six o'clock bell shatters the morning air, and student nurses struggle out of mosquito nets and bedclothes to begin the routine of washing and breakfasting, before appearing immaculate in white uniform for prayers at 7 am. As the nursing staff work shifts, the first hour of the day is devoted to night reports, handing over keys, checking theatre lists and collecting clean laundry. All these activities revolve around the nursing superintendent's office, where Jean Westlake listens, questions, disciplines and organizes in turn, or sometimes all at once. The cleanliness of the hospital, as well as ward care, is in her hands, so no two days are the same. Mattresses to be mended; syringes to be replaced; relatives to be counselled; nurses to be reprimanded; midwifery emergencies to be dealt with — these are all part of a day's work.

At eight o'clock the rest of the staff come on duty and ward prayers are held. Then the various departments open, the ward rounds begin and the operating theatre swings into action.



*Jean Westlake*



# PHYSIO DEPT



*Maureen Lacey*

## Busy time in the 'outdoor'

In the 'outdoor', as out-patients is locally known, our medical staff see patients 5½ days per week. Dr Suzanne Roberts, having now established herself not only as a gynaecologist and obstetrician but also as 100% female, is sought by the Muslim and Hindu ladies who would be too shy to come with their problems to a male doctor. Dr Bob Hart has a fine reputation as a surgeon and on the days he sits in the 'outdoor' one finds the registration office busier than usual. Dr Choudhury is an eye specialist, and in his well-equipped department is able to make pre- and post-operative assessment for a wide range of conditions. The medical side is covered by Dr Baroi, who completed postgraduate studies at the Liverpool School of Tropical Medicine in 1978.

With the steady flow of men, women and children through out-patients, the work of laboratory, dispensary and X-ray increases to a peak around midday, when a gentleman needing a blood test may be swept into the stream of those collecting medicines, being admitted or paying bills, and so finds himself totally confused. It is not uncommon to find a toddler wandering cheerfully in the direction of the garden to chase the goats or just howling because mother has disappeared to see the doctor.

Whilst out-patients clatters away, on the wards the 48 student nurses go about the more mundane duties of making beds, doing dressings, giving injections or preparing patients for operation. Patients always wear their own clothes whilst in hospital, and in winter frequently bring quilts made of old saris sewn together. Patients on the whole do not take kindly to being bed-bathed or made comfortable in a European way. The staff nurses who are in charge of each ward decide whether water poured over the head is all that is required, or whether the patients must be subjected to the rigours of a 'British' wash.

One of the wards is kept mainly for orthopaedic patients who are in the special care of the hospital's physiotherapist, Maureen Lacey, who here describes her work and department:

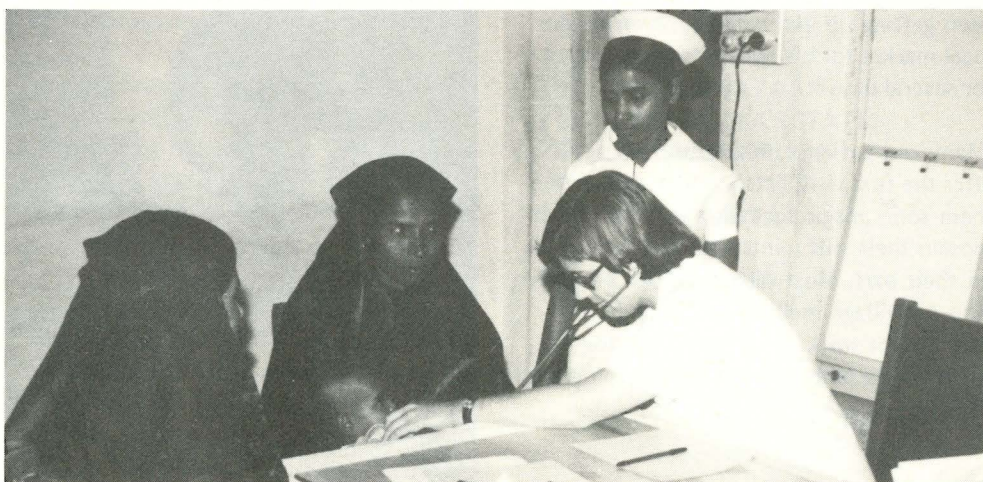
'I am hoping to have a new department soon, when a large store-room is to be converted into a more adequate physiotherapy centre. It is hoped work will begin on this shortly. It will have four cubicles, in addition to space for throwing balls and a waiting area. This will be a vast improvement on the present 17' x 13' room where there is only space for one bed, and ball throwing is a dangerous business. The new department will house new equipment ordered from abroad, some of which is on the way. This will augment my negligible aids and mean in future that I shall be able to do much more for the patients. I shall be able to soothe painful joints with deep-heat treatment, quickly heal up infected wounds and sores with ultra-violet rays, and assess damage to and progress of paralysed muscles with electric currents. Work will consequently increase and so will the need for another physiotherapist, as just one ultra-violet treatment can take an hour.

'Unfortunately the future of physiotherapy nationally is most uncertain, as the Dacca

School of Physiotherapy has had to be closed due to lack of government recognition. In consequence, Bangladeshis who trained there have passed their BSc course but mainly find themselves without jobs. As a temporary measure the doctor in charge of the physiotherapy training scheme has given jobs to many of them and is personally paying their salaries. Unfortunately we at Chandraghona, though in need of a national physiotherapist, can offer none of them a post, as they are all non-Christians and the hospital's management committee understandably feel its staff should be Christian. This means that should I ever leave Chandraghona there will be no national physiotherapist to take over the work.

'During the last three years a young man who trained here as a compounder\* has been helping me in the general hospital side of the work. He was an excellent assistant and a joy to work with, but since being a physiotherapy helper holds no future he left last November to take up a post elsewhere, using his compounder qualifications. He has been replaced by another compounder who

*\*Someone who has taken a one year course in dispensing and preparing medicines; a junior pharmacist.*



*Dr Suzanne Roberts seeing outpatients*



# PRIMARY HEALTH CARE PROGRAMME

has been designated for work in the Hill Tracts, so will not be able to stay helping me for too long. But I will use him as much as possible while he is here.

## 1,001 jobs to be done

'The day's work is varied, and of course it is necessary to attend ward rounds with the doctor so that he and I along with the nursing team can discuss the patient's progress and treatment. At the moment there are ward rounds five days a week, and each can last from one to two hours. Many times I can be kept busy all day without even laying hands on a patient. I may need to look at an X-ray, then run back and forth to the appropriate doctor discussing the patient's treatment; perhaps spend time making a splint or other appliance; occasionally get the record books up to date: or any other of the thousand and one necessary little jobs.

'All of us find ourselves doing things we have never done before. I am asked to put up traction for a patient's fractured femur, or I find myself designing and making things which are readily to hand in England. Due to ignorance on medical matters patients do not always believe all we tell them. Recently after telling a man with a broken back, who had been on strict bed rest, that he was now allowed to do the one simple back exercise I had shown him, I discovered that he had been getting up and walking down to the local market for his midday rice and curry for several days!

'Many out-patients do not turn up again after the first visit, because I have not given them some magic formula medicine which loosens their stiff joints without any effort on their part. Most distressing are patients who try village medicines first and when they do not work come here much too late, when we are able to do little or nothing for them.'

Most frequently the negative results of village medicine are seen in the moribund children and obstetric problems which come in almost daily. For many of these mothers' lives the whole hospital team is mobilized. It is to prevent the tragedy of infant and maternal deaths, as well as improve the level of primary health care in our area, that the Under Fives' and Family Planning clinics have been established.

## Under Fives' clinics

The Under Fives' programme with its four centres in Chandraghona village, Mariam Nagar, Kodomtali and Baragunia saw 12,690 children in 1979. The team of Susan Headlam, four Bengali helpers, nurse and driver are augmented once a week by Dr Suzanne Roberts. Their Land Rover pulls away from the clinic office at 7 am and here Susan Headlam tells of the morning's work:

'Most clinic mornings we divide into two groups. I take Mrs Biswas and Diplokerma with the mobile clinic, whilst the staff nurse and the rest of the team stay in the clinic proper, seeing children there. We walk through the paddy fields, over bamboo and log bridges, shielded from the sun by our big black umbrellas, and into the villages to hold

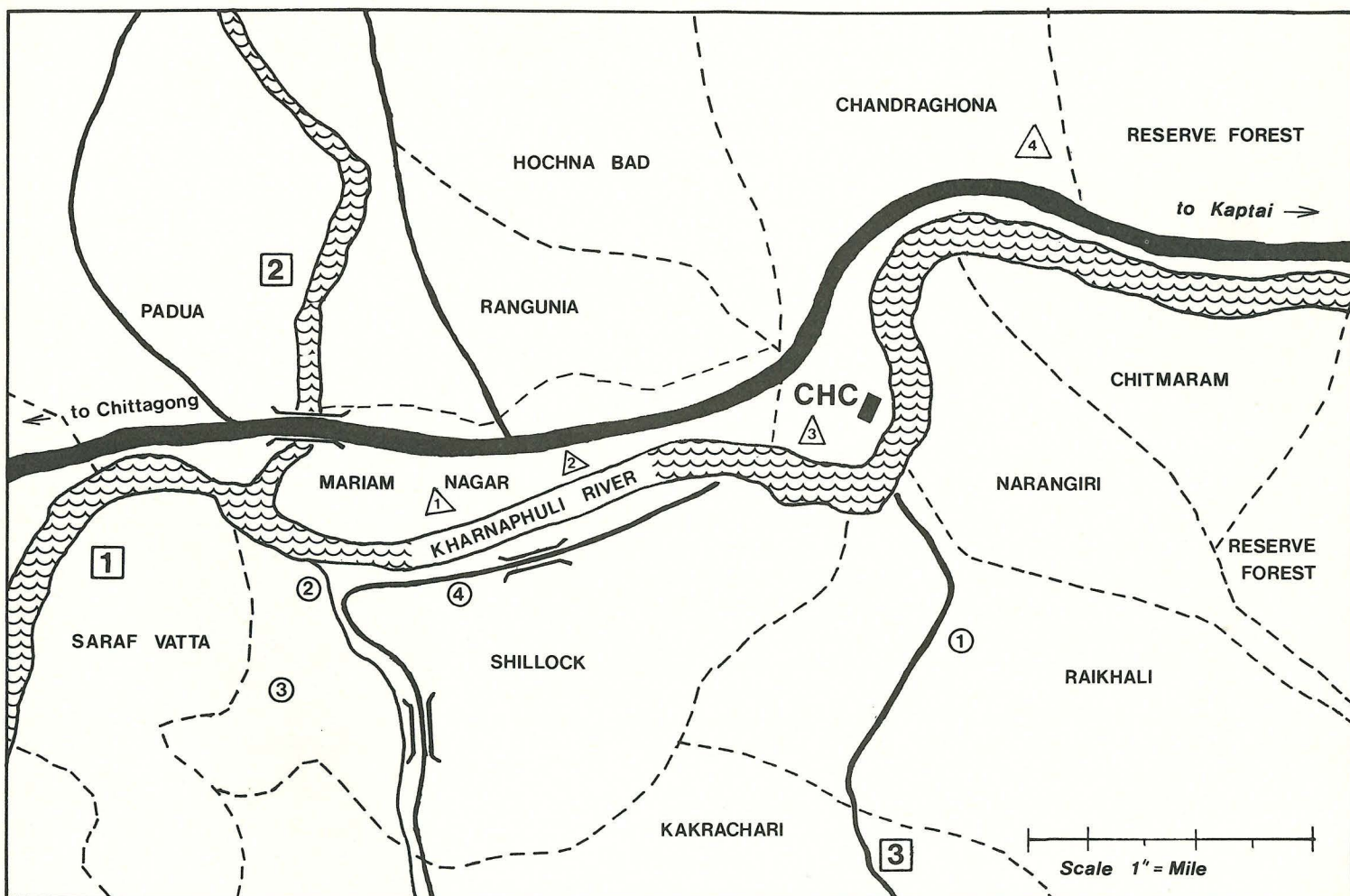
clinics. By village I mean a complex of half a dozen houses round a courtyard, each housing a family of 100 people in all. The houses are mud huts or small bamboo dwellings with grass roofs, and have a rural attractiveness of their own. One or two bamboo mats and a rolled up quilt are the simple furnishings, along with a collection of assorted cooking pots. We are going out to reach people who would not otherwise come to us. I try to look and sound as Bengali as possible, I wear a sari, am growing my hair and trying to make my Bengali sound more like the local dialect. But initially there is curiosity, because in the remoter villages where the mobile clinic goes, many have probably never seen a white woman before. They only half understand as we tell them that we have come from the Christian Hospital to bring them medical aid, teach them nutrition and sanitation, and tell them of Jesus who cares and wants them to be whole.

'We would like them to supplement their diet with "shark" — animal, vegetable or mineral you may well ask! This time, it is vegetable, green and leafy just like spinach, and about as popular with children here as spinach is in the UK. It grows well and has two and a half times the iron content of



*Sue Headlam treating ten-day-old baby weighing 2 lbs*





liver, but is unpalatable. We teach them how to prepare it in a more acceptable way, as it would reduce the anaemia we so frequently see. We only visit a village twice, and after that we expect the women and children to make their own way to one of the regular clinics in the vicinity.'

#### The story of Laly

The need for this type of mother and child health programme is well illustrated in the following case history by Alison Wilmot as she tells us about a little girl affectionately known as Laly:

'When Laly was first admitted to the nursery she was one month old. She was referred by Susan Headlam from the Mariam Nagar clinic. Laly arrived at the hospital, a pathetic, dirty little scrap, with her mother. She was first seen by Dr Suzanne Roberts who arranged her admission and prescribed medicine for her chest infection.

'Laly's mother was given a bed in the post-natal ward while in the nursery Laly was given a bath and put into clean clothes. When weighed it was found that she was only 2 lbs 10 ozs. Watching the mother with Laly, it was obvious she had little interest in the baby and no breast milk.

'After a few days Laly's mother said she was returning to Mariam Nagar, where she had another daughter, but would come in to visit Laly from time to time. In fact the visits became less and less frequent until she stopped coming altogether.

'It took about a week to introduce Laly to bottle feeding, but slowly she began to take an interest, and also to respond in the way that a normal baby of her age should. Soon she became a contented, smiling baby, her chest infection cleared up and she began to gain weight. She acquired the name of "Sister's baby" from the number of times I popped into the nursery to talk to her — one of those strange things Westerners do!

#### Short-lived return

'At three months Laly weighed 4 lbs 4 ozs and was ready to return to her home environment. Susan Headlam took her on the Under Fives' clinic morning. I had my doubts as to how she would be looked after and, sure enough, two weeks later she was re-admitted.

'At this admission she was once again referred by Susan Headlam, and again mother brought her to the hospital. At first it was hard to recognize Laly; she had lost weight, had

#### KEY

- TARMAC ROAD
- BRICK ROAD
- UNION PARISHAD BOUNDARY

#### UNDER FIVES' CLINIC

- 1 MARIAM NAGAR
- 2 KODOMTALI
- 3 CHANDRAGHONA
- 4 BARAGUNIA

#### FAMILY PLANNING CLINICS (Weekly)

- 1 RAIKHALI
- 2 KODALA BAZAAR
- 3 KODALA TEA ESTATE
- 4 DHOPA GHAT

#### (Monthly)

- 1 SARAF VATTA
- 2 ITCHA MOTI
- 3 KAKRACHARI

CHC CHRISTIAN HOSPITAL,  
CHANDRAGHONA





whooping cough, was dirty and unresponsive. Again Laly was seen by Dr Suzanne Roberts and the necessary antibiotics prescribed. She was given all our tender loving care, and once again became the happy baby she had been previously. This time her mother left after we had admitted Laly and did not come back.

'Laly stayed with us until she was 6½ months old and weighing 7½ lbs. It was felt that she needed more stimulation than she was able to receive in hospital. Although mentally she was as bright as a button, physically she was behind in her capabilities.

'Once again it was decided to try and replace her in her natural environment, so on a bright sunny morning and all dressed up, she went off for the second time with Susan Headlam to Mariam Nagar. When the parents

were found the mother showed only a little interest, but the father was very cross and insisted he did not want her as she was a girl. He agreed to put his thumb print on the necessary documents, relinquishing responsibility for Laly so that she could be adopted. This was duly witnessed and both Laly and the documents were brought back to the hospital. It has subsequently been possible for Laly to go to Chittagong where adoption was arranged.'

Sadly there are many such children who do not receive help, and with national statistics showing an infant mortality rate of 25% in the first five years of life the value of a primary health care programme cannot be over-emphasized.

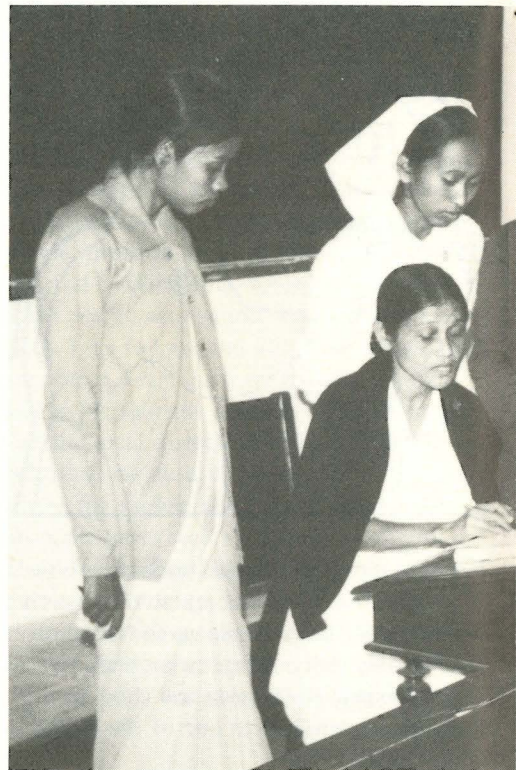
#### Family planning

In both out-patients and wards, teaching is given on the necessity of basic sanitation, the value of clean water and advantages of spacing one's family. Dr Suzanne Roberts is renowned for trying to convince those with four children or more to complete their families. She writes:

'Trying is the right word for all concerned, and I have to keep remembering that what is so painfully obvious to me is irrelevant and worrying (because it is an operation, however small) to those village ladies; and anyway this funny foreigner just does not understand that it is all Allah's will and that their husbands will not agree anyway, especially as one's sons are the equivalent of an old age pension. Consequently those who have no children are in a tragic position and I find it most rewarding helping such couples. It is always a special joy to see one of these ladies later coming to the ante-natal clinic.'

To encourage women to come for care when pregnant a village ante-natal clinic has been opened in addition to the one run from hospital, and both seem to be gaining acceptance.

## NURSES' TRAINING



Midwifery students being instructed by Sister K

#### Midwifery

Because of the inadequate maternal and child health care available in the country, the hospital has for many years wanted to expand its three year general training programme to include a one year midwifery course. On 7 January this year, after much detailed preparation, the midwifery training school was opened, and here Alison Wilmot describes the first group of student midwives.

'Three are doing the training as a 4th year course following their three year government nurse training, whilst another three are already staff nurses in the hospital and are doing 'in-service' training, which means that they attend lectures and do deliveries but retain their positions and responsibilities as staff nurses.

'The students' time is divided between the classrooms, where they receive lectures from



Baby weighing, Under Fives' Clinic





*Karmaker*

Sister Karmaker, the midwifery tutor, Dr Suzanne Roberts and Dr Bob Hart, and periods of practical experience. This is gained in the ante-natal ward, labour room, nursery and post-natal ward, where practical teaching is given by Jean Westlake, Madhobi Baker and myself. The students attend ante-natal clinics in the hospital as well as in the village situation. Dr Suzanne Roberts holds post-natal clinics which the students attend, and here too they find out about the different methods of family planning.

'We have been pleased to see over the past year a rise in the number of mothers having normal deliveries, due probably to the increased numbers attending ante-natal clinics in the hospital or at Mariam Nagar where Susan Headlam runs the village clinic. The student midwives have good opportunities of following through a normal pregnancy delivery, and post-natal period. We continue

to have a fairly high proportion of abnormal or difficult deliveries, so the students also see how these complications can be handled. It is hoped that later in their training they will visit the local Health Centres to find out what happens in the surrounding district.

'When the course has been successfully completed we hope some of these girls will stay with us and help to increase our team of midwives. Others will take their experience into a situation where a trained midwife is much needed.'

#### **Green, yellow, red and blue**

The midwifery section is in fact the final part of the nurses' training. The hospital is glad to be able to offer a three year government recognized Registered Nurse Course to 48 young people at any one time. They come from all over Bangladesh for the hospital's entrance test, having completed the formalities of application, references, etc. Many are reluctant to abandon higher studies but have succumbed to family pressure put upon them to become earning members — almost any job will do if it enables them to help support younger brothers and sisters through school.

At Chandraghona we are highly selective, as those who have inadequate ability in English or are generally dull do not cope with the varied and demanding course. An initial three months of classroom study with half a day per week on the wards enables both students and tutors to decide whether or not they are suitable for the rigours of nursing training. The drop-out rate is high and of the August 1979 group 40% had left within the three months period. Having successfully passed the preliminary examination the girls acquire white saris, caps and green belts, which somehow transform them from little helpers, wandering confusedly from bed to bed, into nurses. The boys acquire smart white jackets with green shoulder flashes. As their training continues these belts and



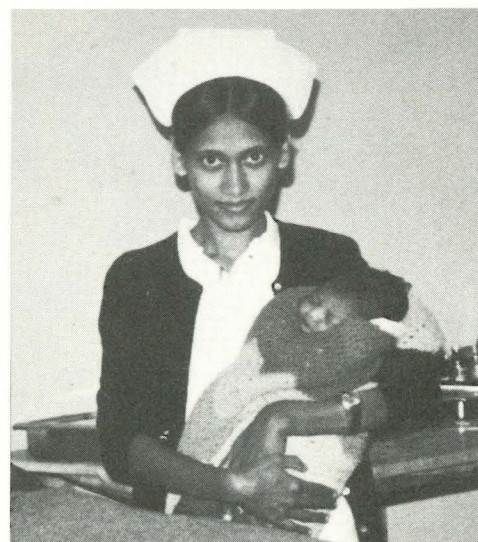
*Alison Wilmot*

flashes change to yellow, then red and for the girls blue during their midwifery year.

The bulk of the classroom teaching falls to our team of three tutors led by Sister Renu Gain, and follows a pattern similar to that in the UK. The doctors contribute with courses on specialized subjects, Christine Preston on operating theatre technique, and the head of pharmacy, Mr Bipul Mondal, and the laboratory assistant, Mr Santwal Bawm, on their respective disciplines. On the wards practical supervision is given by the Bengali staff nurses and sisters.

#### **Teaching through the night**

Night duty is a time to get to know the students more closely. Alison Wilmot with her special paediatric qualifications has found satisfaction in teaching about care of premature and malnourished babies as they have their two to three feeds throughout the night. The nurses will rotate through the various wards and departments of the hospital. Out-patients is an opportunity to hear the Family Planning clinic staff explain about the need to introduce mixed feeding, the value of vaccination against TB etc. The nurses also have opportunity to go out with Susan Headlam to the Under Fives' clinics



*Student midwife and newborn child*



# SURGERY

and see village medicine first-hand away from the clean sheets, electric lights and relative orderliness of the hospital environment.

The nurses will spend three months in the operating theatre and whilst there participate in the wider family planning programme in which the hospital is involved. The hospital co-operates as the surgical arm of both independent and government programmes in the locality. The white tiled, well lit theatre is left behind, the hum of air conditioner forgotten, the quiet bubbling of the sterilizers and shrill ring of the timer which announces the autoclave has completed its cycle, are no more. In a wide variety of offices, clinics and schools the theatre team, under the direction of Christine Preston, have unpacked their mops and brushes to clean the floor, before seeking suitable benches to be tied together into makeshift tables, thus slowly converting any room into a temporary operating theatre. The kerosene (paraffin) stoves always smoke, the electric torches inevitably fade at the crucial moment and every door or window is encircled with solemn, curious faces wondering what on earth all these strange people with cloths on their heads and over their faces can possibly be doing!

In the locality they may be ensuring no more pregnancies for ladies, but back at hospital it could be almost anything. The statistics for last year give a clear picture of the variety and volume of surgery undertaken. A total of 2,896 operations were performed for conditions ranging from broken bones and cut heads through the removal of minor lumps or bumps, to major internal plumbing with a good smattering of gynaecology. Some of the most rewarding surgery is performed on children with either the congenital deformities of club feet, cleft lip and palate, or the acquired deformities of inadequate diet, ie rickets with its accompanying bow legs and knock-knees, or those which follow inadequately treated burns.

As most cooking is done at floor level on open fires or kerosene stoves, toddlers are exposed to the danger of a naked flame and boiling liquid just where they are happily playing. A scald or burn if neglected leads to a contracting of the skin and subsequent deformity which may be only a bent toe or a grotesquely contorted limb. The straightening out process can take weeks with a whole series of operations, and every case of fresh burns is referred to Maureen Lacey for

physiotherapy to complement the medical treatment. It is always an encouragement to see such patients walk out smiling, the moans, groans and painful memories of exercising and stretching the hardening skin forgotten in the joy of being able to move freely once again.

Another group of patients who leave with happy smiles are those who come blind and return home seeing. The problems of blindness are well known and in Bangladesh are aggravated by lack of vocational training centres, special schools or any real prospect of employment.

## Eye operations

Dr S M Choudhury, the Medical Superintendent of the Christian Hospital, Chandraghona, is closely associated with the work of the Bangladesh National Society for the Blind, assisting them in their programme by sharing in winter eye camps when it is at all possible. These are intended to treat only one or two simple eye conditions, but advice and a referral centre ensure that any who need hospitalization know where to obtain help. During a normal camp day up to 70 cataract operations are performed in simple conditions.

In the Chittagong area Dr Choudhury is a well-known and respected ophthalmic surgeon, so he has a busy practice at Chandraghona. Operating one morning a week he will have five or six cases, mainly cataracts, tear duct problems, or a condition called pterygium, more commonly seen among the tribal peoples to the north.

Relatively minor injuries and foreign bodies are often left for several days, leading to infection and ulceration of the cornea. If the cornea becomes scarred, vision may be permanently affected. Harvest time, when the rice crop is being gathered, dried and then threshed, brings a number of children to hospital with tiny specks of chaff in their



*Ligation (Sterilization) Camp at Lichu Bagan*





*Christine Preston giving intravenous injection before operation*

eyes. They are easily spotted in out-patients rubbing their watering eyes, clutching father's or brother's hand and fearful as to what a visit to hospital might entail. The spotlight of theatre, and stillness induced by a general anaesthetic, enable Dr Choudhury to make an unhurried examination and careful removal of the cause of the trouble.

Penetrating injury to the eye in a young person can lead to a cataract forming. For this condition a small operation can be done, which breaks up the white lens matter enabling it to be absorbed, leaving a clear pupil through which the child may again see, after being fitted with spectacles. This last year 15 such children have been helped, as have a number of babies whose cataracts appeared within days of birth.

#### **The saga of Rinku Sarkar**

One such child is Rinku Sarkar, the fourth son of Anil and Birojini Sarkar. His home is the village of Ramsil in Faridpur district, a journey of three days by train, boat and rickshaw from hospital. Rinku's parents had sought medical aid from the local homeopathic doctor as well as a semi-qualified man who practices at the nearby weekly market. All the pills and potions were of no avail — their youngest son could not see. Then one day they heard that an eye doctor was coming to the local Baptist Church Union's annual meetings. Somewhat fearfully they decided to go and see if yet another doctor could offer any new hope for their toddler, as by now Rinku was 2½ years old.

Dr Choudhury was the eye doctor, and strongly recommended that they travel to Chandraghona for the operation. But it was a long journey and expensive, as mother needed an escort. However, after much debate they decided to go. Packing a small plastic-straw bag with one change of clothes each for mother and Rinku, they set off. The bustle of out-patients was frightening, but having got this far they joined the queue, paid the registration fee of two *taka* ie 6p, and waited their turn. (Two *taka* will buy a packet of ten cheap cigarettes or four cups of tea in a tea shop.)

Admission was arranged and Rinku's mother

felt a little lost in a bed all to herself, with clean white sheets and a gaily coloured quilt. Soon the nurses were making her feel at home, and she discovered that two of them came from neighbouring villages to her home village of Ramsil, in fact just half a mile further along the canal. Here at last she felt were people who would understand. But the routine of blood tests and all the other usual procedures left her even more confused, especially since her husband had to return to the family as the eldest girl Sukriti who was only 15 was finding it a hard task caring for her four brothers and sisters.

#### **Rinku's big day**

The day for Rinku's first operation came at last. Rather worriedly Birojini agreed not to feed her son because Sister had forbidden it, and given her many frightening tales of what would happen if she did. Even so Sister did not really understand that Rinku was hungry and in this strange environment needed the security of being nursed by his mother. But all too soon someone came along with an injection, and they were led



*Dr Bob Hart*



*Dr Swehlamong Choudhury*





*Mrs Kyang and Mrs Biswas telling Bible stories on the female ward*

away to the other side of the hospital. Here Birojini took off her shoes and went into a huge shining room where she could not see anyone's face properly as they all had their noses covered up. As asked she sat on a low stool and was reassured when she saw 'her' eye doctor come in — at least he was to be trusted. Everyone gathered round and prayed for Rinku which was also reassuring, then whilst resting in her arms he had a further injection and went to sleep. After laying him on the table Birojini was taken outside to wait.

In a matter of minutes Rinku was again in the ward with her, but lying so still. Dreadful thoughts passed through her mind — what if he never wakes up; what if he is already dead; what will I tell his father? Overcome by such possibilities Birojini covered her face with her sari and wept. A nurse quickly went to see what had happened and even as she reassured the mother Rinku began to stir, giving weight to her words. Two weeks later the whole frightening process was repeated when the second eye was operated on, but this time there was the comforting thought that previously he had been alright. Indeed very quickly after the second operation Rinku was making up for his

missed breakfast. Father was sent news of his son's progress and was soon arranging to come and collect the boy with his mother. Then the day came when Birojini and Rinku said goodbye to their new friends before beginning the long journey back to Ramsil. And so they returned home, another patient who had found love, caring and healing at the Christian Hospital, Chandraghona.

It is the desire of the hospital that all who come for treatment should receive not only physical help but be introduced to Jesus Christ, who offers true wholeness. Chandraghona is not renowned for aggressive evangelism, but under the direction of the Rev T K Sarkar, the hospital chaplain, a quiet witness is maintained through daily prayers on the wards and literature distribution from the bookroom in out-patients. On the female wards two of Susan Headlam's Bengali helpers, Mrs Kyang and Mrs Biswas tell Bible stories in the afternoons, listen to the ladies' woes and pray with and for them. Those patients who are hospitalized for some time look forward to the appearance of the ladies in green, hoping there will be more stories of the One who knows and cares for them.

## THE CHRISTIAN LEPROSY CENTRE

An integral part of the caring of the hospital is expressed by the surgery undertaken for those suffering from leprosy. The Christian Leprosy Centre, Chandraghona, though only 300 yards from the general hospital, is completely autonomous. There is close co-operation between the two hospitals, and Maureen Lacey is at present coping with a double work load. Here she shares about her involvement with the leprosy work:

'Leprosy patients are almost always eager to regain the use of crippled hands or feet. Many of them are regulars whom we get to know quite well. A leprosy patient himself, Yusuf, a young Muslim boy, has been doing the physiotherapy in the leprosy hospital under my supervision. Much physiotherapy is required, especially for hands, before as well as after reconstructive surgery. Patients with fingers fixed in a bent position, due to the paralysis of the small muscles which normally straighten them, can hope for a good recovery if the fingers are the full length, and not shortened due to bone absorption. The fingers can be kept soft and supple with wax baths and oil massage, then gradually straightened with daily plasters. After surgery, at least three weeks of physiotherapy are required for the patient to learn how to use the "new" muscles.



*Clawing of leprosy affected hand*



# VARIETY OF CASES

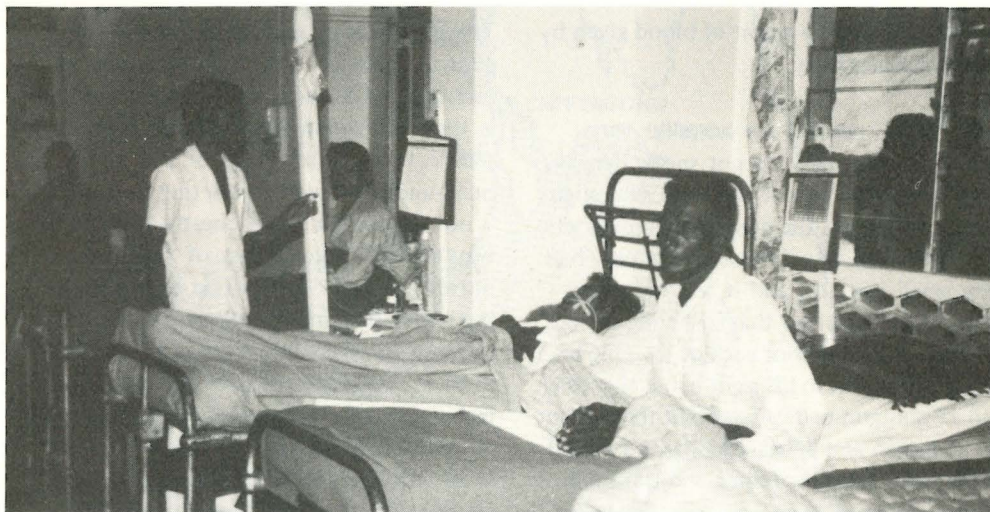
## Dangerous lack of feeling

'The prevention of ulcers on hands and feet is really a health education problem. Due to lack of sensation injuries are caused by stepping on stones or sharp objects, or by grasping hot things with insensitive fingers. Such minor injuries are often left untreated until they get into a very bad condition, simply because the patient feels no discomfort or pain. If infection from an untreated wound penetrates to the bones and destroys it, then amputation of the affected area may be necessary.

'We were pleased recently when one patient rushed out from the ward to show some visitors his "new" hand, explaining to them what it was like before the operation and showing them what he was now capable of doing.

'A Scottish physiotherapist has been accepted by the Leprosy Mission for secondment to Chandraghona and is now in the UK awaiting her visa. A full-time physiotherapist for the leprosy work will mean a great deal more can be done. If some of the Leprosy Centre's out-patient clinics could be attended by a physiotherapist, I would hope many conditions caused by neglect could be prevented, and in this way the steady flow of "regulars" to the hospital be reduced.'

Last year 77 patients suffering from leprosy came to the general hospital for surgery. Of these, three had eye conditions so they were helped by Dr Choudhury. Dr Bob Hart performed tendon transfer operations on 13 hands and five feet. The balance of the surgery was 'tidying-up' operations on patients who had nasty, infected ulcers which were mainly acquired through carelessness and neglect. To have people awaiting surgery in bed in the general hospital is a practical demonstration to all the other patients and their relatives that leprosy is not the appalling, contagious scourge some imagine it to be.



*Male ward with Charge Nurse Swapan*

By the time the student nurses attain to a red third-year belt and the thought of finals looms on the horizon, they will have seen and helped care for those suffering from a whole range of diseases, coming from many social backgrounds and different ethnic groups. Situated as it is on the edge of the Chittagong Hill Tracts, the tribal people from the north and west travel down to hospital usually on foot, whilst the people of the plains — the Bengalis and Baruas — travel up to hospital by boat, rickshaw or the local bus which plies between Chittagong town and the hydro-electric power plant at Kaptai, nine miles due north.

Electricity brought industry to the area with the result that within a ten mile radius there are paper, rayon and jute mills, in addition to plastic and plywood factories, timber yard, local metal-smiths and in each market the rice mills, which will not only husk rice but also grind it into flour. All these provide hospital with a wide variety of accidents and the nurses working in out-patients must be on their toes to cope with literally anything from an overturned bus, or a drowned child pulled out of the river, or a hand caught in a machine, to a man with metal fragments in his eye.

## Wounds from wild animals

In an article for *PRODIP* (Light), the magazine of the Christian Medical Association of Bangladesh, Dr Bob Hart described some of the unusual injury cases seen in the hospital last year, which had been caused by animals:

'The tribal people do not usually come to the hospital unless they are very ill or have had a serious accident. Many of these accidents are caused by wild animals of the Hill Tracts. Bears are particularly fierce, and attack on sight. The area where bears are common is a long way from the hospital, and patients often come some weeks or months after injury. One patient had lost half his upper lip, requiring reconstructive surgery. Another man saved up his money, and came to hospital with the middle of his face missing, asking for a new nose. The operation done was a forehead flap, which was first performed by Sushruta in India in 500 BC. These patients were mauled by bears, but we more commonly see people injured by wild boars, which can also be very fierce, especially when wounded. A recent patient had about 20 deep flesh wounds, including an abdominal wound with about 10 feet of intestine protruding. He was severely shocked, but has made a good



# AFTER THE TRAINING

recovery, helped by a pint of blood given by our church secretary.

'The tribal people are usually very strong, but as many do not speak Bengali, communication can be difficult. One night there appeared at the hospital two men who had been hunting wild boar. They only had very small wounds, and it was only after X-ray that I realized that in trying to kill the boar they had shot each other. One man had metal pieces in his right hand, the other had 19 shotgun pellets scattered throughout his abdomen and pelvis. Elephants are used in the Hill Tracts for felling and transporting timber. Training them can be a dangerous task — one young man came to theatre recently after falling from an elephant, and another had chest wounds from an elephant's tusk. When I worked in India a young girl was brought in to hospital with her mother. They had met a wild elephant in the forest and it was said that the elephant trampled on the girl's face. As she only had a slightly broken nose, that cannot have been the true story! A young girl recently came with her lower lip torn by the horn of a water buffalo, and we often have injuries caused by cows' horns.'

It has been truly said that work at Chandraghona is never dull. Visitors from other parts of the country are often surprised at the variety of cases being treated. The student nurses have a busy and well-rounded training. If the young people study hard they can complete the Registered Nurse Course in exactly three years. Final examinations are taken at the Medical College Hospital in Chittagong, when the students mix with girls who have trained at hospitals in Rangamati and Noakhali, as well as those from the Medical College itself. This is perhaps the first time the students think seriously about their future. Should it be to join the government health service, or to work in an independent institution?

The problems of security for the future, pension benefits and the likelihood of marriage are all factors to be considered, as is their individual financial commitment to the younger members of the family. Surrounded by such conflicting thoughts it is not easy to ask God honestly to show the way of His choice. Most of the student nurses are from a Christian community, but not all have made a personal commitment to Jesus Christ, nor recognize His lordship in their lives. As mentioned earlier, for many training was forced upon them by financial necessity rather than any sense of vocation, so the primary consideration in seeking employment is often the size of the salary.

Once out in the broader environment of a non-Christian society, the newly qualified nurses in their white belts and triangular caps must decide whether or not they will make a stand for honesty in care of their patients, that is, whether they will resist the pressure to accept 'a little something' for services rendered and so augment their income. The other pressure is the one of marriage outside the Christian community. In a Western society it is almost impossible to imagine the fear of destitution in old age when, enfeebled by illness, one has no sons to make the necessary provision.

## The Christian Medical Association

These young people need the fellowship of a strong local church which will stand with them as they grapple with these pressures. Sadly many work in places where there is no church, and perhaps only one other Christian, so much fellowship can only be enjoyed during their annual holiday in the village home. Whenever possible they are put in touch with the Christian Medical Association's divisional secretary, who will maintain contact by letter, visiting and sending information about divisional activities.

One of the aims of the Christian Medical

Association (CMA) of Bangladesh is to encourage believers in their faith and help equip them to meet the pressures of a non-Christian society. As more people pass through the hospitals of Bangladesh than through its churches, Christian workers in the health field are strategically placed for sharing the gospel. The visitation and teaching programme of the CMA is aimed at showing how this may be done effectively. Christine Preston, as CMA's organizing secretary, has for the last eight years combined her responsibilities in the operating theatre at Chandraghona with a wider ministry, and now shares something of that work:

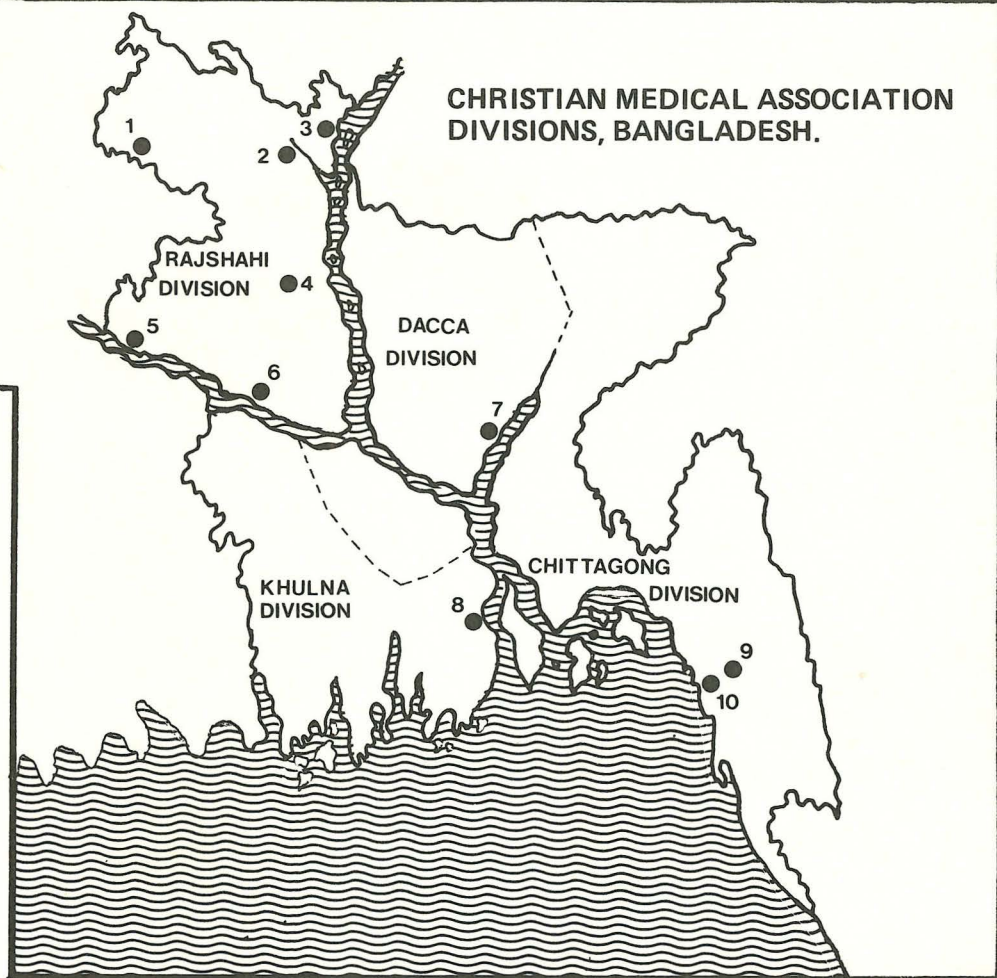
'The 100% increase in membership of the Christian Medical Association of Bangladesh over the last three years is a picture of how the work has advanced since the appointment of regional secretaries, one for each of the four political divisions of the country. Together with their wives and myself we are a team, united in a desire to help our Christian colleagues stand as lights in their work situation. The secretaries, like myself, all have full-time medical jobs; Thomas is a dentist, vivacious, earnest and newly married to Dr Helen, who practises in a Dacca children's clinic; Kelvin is a wardmaster, responsible for the cleanliness of half the 1,000-bedded Medical College Hospital in Barisal; Probhudan has completed his



*Christine Preston*



- |                |            |
|----------------|------------|
| 1 Dinajpur     | 5 Rajshahi |
| 2 Rangpur      | 6 Pabna    |
| 3 Kurigram     | 7 Dacca    |
| 4 Bogra        | 8 Barisal  |
| 9 Chandraghona |            |
| 10 Chittagong  |            |



psychiatric training, in addition to the general course, so works in Pabna at the only psychiatric hospital in this country; and finally Subash, whose eldest daughter was married last winter, works in a government skin clinic in Chittagong. Together we plan, pray, visit and organize. As communications within the country are somewhat inadequate, the results may seem small for the time and energy expended, but in faith we continue, believing that contacts on trains, buses or boats are also of value.

#### One man's burden

'Rajshahi, the smallest of the divisions, is to the north-west. It borders on India and is effectively separated from the rest of Bangladesh by the River Ganges flowing in from the North Indian plains, and the River Tista coming down from the Himalayas. Pabna town is to the south, not far from the banks of the Ganges, so to reach the north of his area Probhudan must travel continuously for at least 1½ days. He is burdened about the scattered nurses in the small hospitals and clinics of Rangpur and Dinajpur, the isolated doctors on the fringes of Rajshahi town, the division's administrative centre, and the students at the two Christian hospitals within his area. So last summer we arranged a visitation programme together, which was followed up in the autumn by a two-day seminar in Rangpur town.

'By European standards it was rather an amateur affair, but 21 people registered and others came along for the day. We had a small bookstall where notepaper, pictures and Christmas cards were also on sale. To me the highlight of our time together was our afternoon on "Communication". Ably assisted by a young Indonesian missionary and a Bengali woman evangelist we enacted scenes from hospital life showing how patients over-react, how very concerned they are for their family at home, how one must use a vocabulary they understand, etc. After much laughter we divided into small

groups to discuss the play-acting, emphasizing that before one can share the life of Christ with another one must have received it oneself. Using a simple tract as a guide we spoke of what that meant, and ten of our number made a personal commitment to Christ at that time.

'Salomi and Jogotara both work in the small neighbouring town of Kurigram, only 45 miles away from Rangpur and reached in four hours by train or two hours by jeep. Salomi is a house-matron in an orphanage and feeding centre, where some 250 children, from tiny babies to teenagers, receive basic care along with some training to prepare them to be self-supporting later. The attached clinic and tiny ward is a far cry from the Christian Hospital at Bogra where Salomi trained, but she and Makhi do all they can to give love as well as food to the children, comfort mothers whose babies will not recover and quietly maintain a Christian witness. They live "on site" so prayer, praise and Bible reading are always public under the curious gaze of children saying, "Mashi (auntie), what are you doing?"

#### Maintaining a Christian witness

'Jogotara is a staff nurse at Kurigram's local 100-bedded government hospital and is one

of a total complement of five nurses. She lives in a small bamboo house in the hospital grounds. There are many frustrations for Jogotara because of the poor supplies of sheets, syringes, forceps, in fact all the normal tools needed to give adequate nursing care. Such shortages could make one take a "why bother?" attitude, yet Jogotara continues to make the best of what is available. Besides these two young women there are only another eight Christians in the whole town, so to be able to join the Rangpur seminar was a great encouragement and blessing to them.

'Divisional seminars like these, visitation and the Annual National Conference are CMA's main activities, though our magazine, *PRODIP*, keeps us in touch with each other.

'Perhaps my hopes for the future of the Christian Hospital, Chandraghona, as well as for the Christian Medical Association of Bangladesh can be summed up in the theme of the 1980 Conference, "Faith in Action". From Mike Ewings in the office to the newest short-term missionary nurse, we pray that our faith, being clearly expressed in the way that we live, will cause colleagues and patients to see our good works and glorify our Father in Heaven.'



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## NEWS IN BRIEF

### BWA RELIEF

The Baptist World Alliance is sponsoring 41 relief projects in five continents. Major relief efforts have focused on the feeding and health care of refugees in Southeast Asia, on reconstruction and rehabilitation of displaced persons in Nicaragua following civil war there, and on continuation of a health project aimed at immunizing the world's children against contagious diseases.

### CHINESE BIBLE READINGS

The recent Bible reading radio programmes, sponsored by the United Bible Societies, have been well received by listeners in mainland China. 'The Most Popular Book in English' programmes consisted of parallel Bible readings in both English and Chinese, with the most difficult words explained. The appeal of these programmes to people wanting to learn English clearly helped their popularity. Listeners who write in to the Hong Kong UBS centre requesting more information about Christianity and the Bible, are sent copies of the Chinese New Reader Scripture Portions which were used in the programmes.

### MISSIONARY MOVEMENTS

#### Arrivals

Miss V Hamilton on 6 February from Dinajpur, Bangladesh.

Miss J Moseley on 12 February from Dacca, Bangladesh.

Miss E M Staple on 12 February from IME, Kimpese, Zaire.

Miss S Marr on 14 February from Diptipur, India.

Miss M M Mills on 14 February from Diptipur, India.

#### Departures

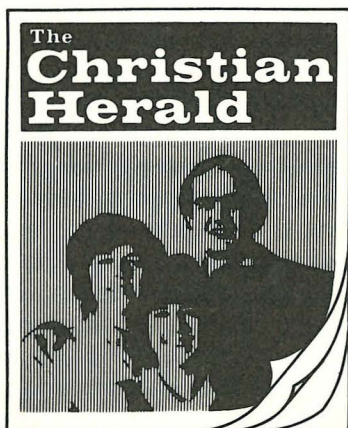
Dr R J and Mrs Hart and family on 25 January for Chandraghona, Bangladesh.

Miss J Brown on 2 February for Devcot, Nepal.

#### Deaths

In Australia, on 16 January, Miss Grace Maria Hickson, aged 96 (Zaire Mission 1913-1916; China Mission 1924-1947).

In Lossiemouth, Scotland, on 13 February, Rev James Davidson, aged 83 (Zaire Mission 1922-1951).



### READ ABOUT US IN THE CHRISTIAN HERALD

The new proprietors of the *Christian Herald* have offered us a regular news spot. The feature is called 'Faith in Action' and our report appears in the third week of every month.

## WILLIAM CAREY

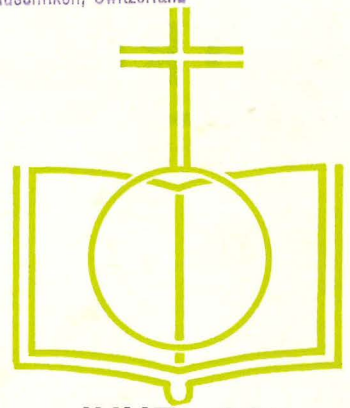
A fine new slide set on the life and call of William Carey has been created by Rev R H Spooner and added to our catalogue. The catalogue number is S 118. The slide set, with taped commentary, runs for 28 minutes.



Missionary

# HERALD

The magazine of the Baptist Missionary Society



JUNE 1980  
PRICE 12p



Bamboos of different kinds grow abundantly throughout Mizoram. The importance of bamboo to the Mizo people cannot be overemphasized. T H Lewin here describes its use:

'The bamboo is literally his staff of life. He builds his house of the bamboo; he fertilizes his field with its ashes; of its stem he makes vessels in which to carry water; with two bits of bamboo he can produce fire; its young and succulent shoots provide a dainty dinner dish; and he weaves his sleeping mat of fine slips thereof. The instruments with which his women weave their cotton are of bamboo. He makes drinking cups of it, and his head at night rests on a bamboo pillow; his forts are built of it; he catches fish, makes baskets and stools, and thatches his house with the help of the bamboo. He smokes from a pipe of bamboo; and from bamboo ashes he obtains his potash.'

(T H Lewin, 1870, *Wild Races of South-Eastern India*, W H Allen and Co, London.)



# THE TRIBE IS TRANSFORMED

Mizoram (literally, 'Land of the Mizos') is a small but strategic state in N E India, bordered on the east by Burma and on the west by Bangladesh. The inhabitants of the land are some 350,000 mountain tribesmen. In 1890 at the time of the British conquest, these people were referred to by various names such as Kuki, Chin, Lusei, Lushai and Shendu. The British chose to call them all 'Lushai', an Anglicized form of 'Lusei', the

name of the principal tribe. They are now known as 'Mizo' which is a comprehensive name for all the sub-tribes.

## **'Irreclaimable savages'**

Before the coming of Christianity to this land the Mizo people were notorious for their head-hunting expeditions and were described by Calcutta newspapers as 'irreclaimable savages'. They believed that the world in

which they lived was full of evil spirits, to whose malignant influence were ascribed all the diseases and sufferings which affected mankind. It was to appease such evil spirits that numerous animal sacrifices were offered.

The Mizo people, in the pre-Christian era, were totally illiterate. There was no written form of the language. According to a popular oral tradition, they claimed that they were once given a written language by God, as were other races, in the form of a parchment. But they did not keep it carefully and a dog came and ate it up! The Mizo society was a patriarchal one. Women seemed to have no status whatsoever and a man was at liberty to replace his wife if he thought she no longer served his purpose. Each Mizo village was built on a hill top, probably for reasons of health and security, and was ruled by its own chief, the father-figure of the village. Warfare between different villages, clans and tribes was all too common.

It was into this situation that the two Baptist pioneer missionaries entered in 1894. The way had been opened up for them by two military expeditions, which resulted in the subjugation of most of the country by 1893 and the beginning of British rule. Back in England, a millionaire by the name of Robert Arthington had heard about the untamed hill tribes who were quite unreachable by the gospel and his interest in these needy people was kindled. He organized a missionary society of his own called 'The Arthington Aborigines Mission' and two of the 13 missionaries who set sail for India became the pioneer missionaries to the Mizos.

*continued on page 84*



*Villagers from Tawipui, South Mizo, in old Lushai war dress*



## Secretaries

Rev A S Clement  
Rev H F Drake, OBE

## Editor

Rev A E Easter

Enquiries about service to:

Rev (Mrs) A W Thomas

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The aim of every missionary society must surely be to plant in every country in which it is privileged to work an indigenous Church, meeting the needs and aspirations of that country's people and putting at the service of Christ the riches of its culture and insights, a Church patterned on its Lord and not just an imitation of ecclesiastical designs imported from another part of the world. The task of every missionary is to bring to Christ men and women who, redeemed by His grace, will themselves become fishers of men propagating the people of God.

## The indigenous Church stands alone

This goal and this strategy have been successfully achieved in Mizoram, once known as the Lushai Hills. Due to political decisions it is no longer permitted for expatriates to reside in, or even visit, this militarily sensitive region of India and since 1977, when our last missionary left, the Mizo people alone have been responsible for the Christian witness in these parts.

From the inception of the work of Christ in the Lushai Hills, at the beginning of this century, there has been a ready response to the gospel which resulted in a very large proportion of the people accepting the Christian faith. The area also achieved one of the highest literacy rates in India.

## A far reaching witness to Christ

Joan Smith, now Nursing Superintendent at the Moorshead Memorial Hospital at Udayagiri in Orissa, was the last of our missionaries to work in Mizoram and for many years she was attached to the hospital at Serkawn, near Lunglei. The medical work is, of course, a very important part of the Church's witness to the compassionate grace of Christ in Mizoram and we had hoped to include in this issue an up-to-date account of that work and its hopes for the future, but due to postal difficulties that has not been possible. We would, however, hope to include it later.

Not only has the Baptist community of Mizoram actively maintained and advanced the Christian witness in that state, sacrificially supporting its institutions, it has also formed the Zoram Baptist Mission, reaching out with the gospel to surrounding states and even as far afield as Bombay, to the effect that today it has some 30 missionaries.

It is interesting to note that Joan Smith so won the affection of the Mizo people and was so regarded as one of them that there are those who now look upon her as one of their missionaries to Orissa.

## Fulfilment of part of the vision

It is nearly 200 years since William Carey stepped ashore in India with a vision of claiming that vast country for Jesus Christ. One path he took to the fulfilment of that venture was to engage in translation of the Scriptures into as many of India's languages as possible. Much of the progress of the Church in Mizoram is due to the fact that it has the Scriptures in its own tongue and that so many of its members are able to read the Bible for themselves. How it would have delighted Carey's heart to see one outcome of his humble beginnings in the self-governing, self-supporting and self-propagating Baptist community of Mizoram.



# THE TRIBE IS TRANSFORMED

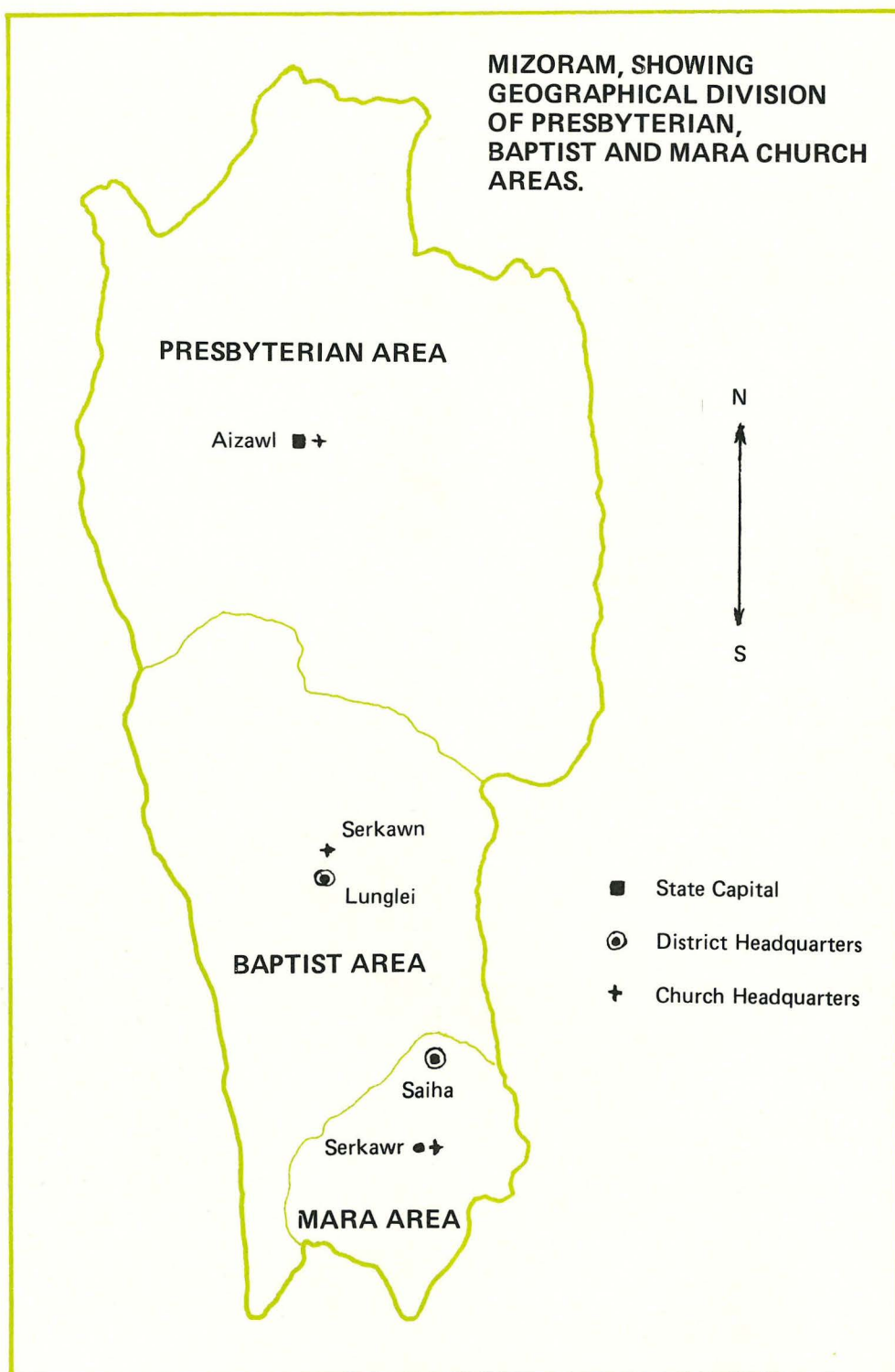
*continued from page 82*

One of these was Rev J H Lorrain, a young telegraphist in the London Post Office. The other was his life-long comrade and friend, Rev F W Savidge, a graduate and schoolmaster. After much difficulty they eventually arrived on 11 January 1894 at Fort Aizawl in the north, where the British were building their administrative headquarters.

## Confrontation at night

The pioneers' first night at Aizawl was certainly memorable. During the night they were awakened by the noise of footsteps approaching their tent. After a tense pause there came the whisper, 'Sirs, sirs, have you a gun?' For a moment they did not know what to answer. If they said 'No', the head-hunter could easily increase his collection by two. If they said 'Yes', it would be a lie and it was hardly fitting for missionaries to tell lies. After another tense pause they replied truthfully that they had no gun, and the inquirer went away. The next morning they heard the simple explanation. A deer had come into the village and because the British Government had disarmed them, they had no means of shooting it. They figured that the newcomers, being British, would have guns and so they were trying to borrow one in order to kill the deer.

That night was a crucial one for these two missionaries. Had they lied on that occasion they would have lost their credibility when they came to preach the gospel. Instead they trusted the Mizos implicitly and were honest in all their dealings with them. By their simple kindness and medical services they soon won the Mizos' confidence. They went on to learn and reduce their language to writing and, with the help of two Mizo boys, translated the Gospels of Luke and John and the Acts of the Apostles. They wrote a 'Grammar and Dictionary' containing 7,000 words which was published in 1898 and became the foundation of all educational





# GROWTH IN THE MIZO CHURCH

by K T Chungnunga, General Secretary of the Baptist Church of Mizoram.

work in the Mizo Hills. They also started a school.

However, Lorrain and Savidge knew that they could not remain for long amongst the Mizo people as Arthington's missionaries. After four years in the North Lushai Hills, as they were then called, they handed over the work to a couple of men from the Welsh Presbyterian Mission, who were ever grateful for the foundation that Lorrain and Savidge had laid. These two Welsh missionaries had the whole of the Mizo Hills as their field of service until 1903 when Lorrain and Savidge returned to their beloved land, this time as missionaries of the BMS. On 13 March they arrived at Lunglei, the new BMS station in the south. By this time there were already 125 Christians in South Mizo alone, fruits of the seed of the gospel sown nine years earlier when they had first arrived at Aizawl in the north.

## A transformed people

It was from these beginnings that the head-hunters became soul winners. Within just 60 years the whole Mizo tribe has left its traditional animistic religion and has embraced Christianity as its faith. In 1898 the first Mizo put his trust in Christ as Saviour and Lord. Since then self-supporting, self-governing and self-propagating churches have been established. In the north is the Presbyterian Church of Mizoram, in the south the Baptist Church of Mizoram, and a small portion of the extreme south is occupied by the Mara Independent Evangelical Church. The Mizo society, which at the beginning of this century was non-literate, has become one of the most advanced societies in India, so transformed that by 1965 the Mizos could aspire to stand as an independent nation. For all this, to God be the glory.

*Leaders of the Lawngtlai Church, about 70 km from Serkawn*

Baptist families	8,755
Baptist community members	52,829
Communicant members	30,229
Ordained ministers	41
Church elders	742
Churches	228
Pastorates	24
Sunday schools	220
Sunday school scholars	19,864
Sunday school teachers	1,818

When Lorrain and Savidge arrived at Lunglei in 1903, there were 125 Christians in the southern part of Mizoram. Altogether in Mizoram there were 161 Christians at this time, 41 of whom were baptized. From the 1978 statistics above we can see that the land of the Mizos has come a long way in terms of church growth.

Perhaps one of the most striking points about the statistics is the discrepancy between the number of churches and the number of pastorates. This is explained in that each pastor in Mizoram is responsible for nine or

ten churches. The figure for ordained ministers also needs some explanation. This figure includes not only pastors but missionaries, office staff and others as well.

## Shortage of ministers

In fact, we are always short of ordained ministers. Some years back our Assembly decided that only the older students should be accepted for theological training under the sponsorship of the Assembly. This has meant that candidates are not forthcoming from our young people. Almost all our ordained pastors are holders of LTh, BTh and BD degrees and there are only two who have gained doctoral degrees. Those who have joined the ministry are thirsty for higher study in India and overseas. As well as the restrictions of the training policy, some of the ordained pastors have felt called of God to serve in our mission field. These two factors have resulted in four pastorates being vacant at present.

*continued overleaf*





# GROWTH IN THE MIZO CHURCH

*continued from previous page*

Another area of the Mizoram Church which is not strong is the people's giving. Some Mizo Baptists give regularly, many more are irregular and do not understand the meaning and purpose of their gifts. In the latter part of 1979 a campaign of Christian giving was launched and we hope this will bring good results. There is certainly room for progress.

The funds are mainly divided into two. There is the *Pathian Ram Zauna* (PRZ) which may be called the general fund, then there is a second fund for the Zoram Baptist Mission (ZBM), this money being used for the outreach programme outside Mizoram. In 1978 we received the equivalent of £42,529 for PRZ and £29,406 for ZBM. The total giving that year amounted to £71,935.

## Large building project

With regard to property, all the mission buildings which were built around 1919 have been maintained, but they are thoroughly



*Church members of the Riang tribe at Saibawh village*

outdated. They were built with local timbers and bamboos, and tin roofing. As they do not meet the present requirements in size and standard, the Assembly has embarked on a large building project for the institutions and offices. The new high school has been completed and new hospital buildings are under construction. One new office building has been started but still more offices are required for the headquarters staff. I thank

God for bringing the Baptist Church of Mizoram to this stage through many problems, including political upheaval since 1966.

*Thalai Kristian Pawl* (TKP) is the name under which comes youth work. While some of our young people are driven away from Christ through love of the world and drug problems, others are zealous for their Lord. Campaigns and camping are organized from time to time, and a good number of young people have been helped through them and have come to find new life. In 1978 the TKP raised funds amounting to £5,392. Of this, £1,500 went towards the ZBM work and £1,389 to the Serkawn Christian Hospital. Another £744 was used in the TKP singing ministry. Our Mizo young people love to sing and take every opportunity to do so both within and outside Mizoram. The Mizo Baptist choir gladly accepted an invitation to sing at the First Asian Baptist Congress held in Hyderabad, India.

In every Baptist church in Mizoram there is a women's group. The Mizo women are active and enthusiastic in all their efforts. Like the TKP the women also raised a considerable sum of money, £4,812, in 1978. These amounts were in addition to the total giving of the Assembly mentioned earlier. £1,236 was given to ZBM, £1,222 for the Christian Hospital and another £111 for the



*Outpatients' department, Serkawn hospital*





*Delegates at a Chakma village on the way to Vaseitlang*

orphanage. Last year the women decided to build Pi Chhumi Memorial House\* with a budget of £2,778. The house is now under construction and hopefully will be completed in the near future.

#### **Evangelization of fellow tribals**

One other area of the Church's work which must be mentioned is that of home mission. By this I mean the evangelization of the non-Mizo people in Mizoram. Of these there are over 30,000. The majority are Chakmas — some 25,000 — who are as yet ignorant of the gospel, speaking their own dialect and following their own way of life. The non-Chakmas, however, are responsive and many of them have become Christians. Amongst the non-Mizo tribal people, the Baptist Church of Mizoram maintains one boarding middle school and 12 primary schools.

In 1978 it was decided that a mission should be formed to concentrate on Chakmas alone. At the end of last year I travelled in the Chakma area visiting some of their villages. In one of these there was not a single Christian. This grieved me and I felt very much ashamed that we as Mizos were not fulfilling our responsibility to our neighbours,

the Chakmas. These people are mostly from the Chittagong Hill Tracts and Tripura. When Mizoram became a Union Territory they were given an autonomous District Council, but they have not been able to manage themselves properly. They are still very backward and have no written language, but for those who do not wish to learn the Mizo alphabet it is intended to introduce the Roman script for writing their dialect. They

live mostly along the line of the international border between Bangladesh and India, and claim to follow the Buddhist religion which can be called Animistic Buddhism. We trust that the Mizo Church will gladly accept her responsibility for these people and that many will confess the Lord Jesus Christ as Saviour.

#### **The inexpressible gift**

Lastly, I thank God for bringing the gospel to us through the Baptist pioneers, and for all the prayer and material support we have received from the BMS. The greatest gift which the Mizo people have ever received is the gospel of Jesus Christ. The Mizos could never have been what they are now without the transforming power of their Lord. Light and life eternal have become theirs. It is our prayer that the Mizo Baptist Church will be the means of spiritual blessing to others who do not know the Saviour Jesus Christ.



*Chandmery Baptist Church choir having walked 500 kms to visit Archhuang*

\*Pi (Mrs) Chhumi carried on the work of the orphanage when BMS missionary Miss E M Chapman left Mizoram.



# MIZO BAPTISTS REACH OUT

by Dr C L Hminga

The work of Zoram Baptist Mission (the Mission Department of the Baptist Church of Mizoram) has been growing steadily since it was founded 13 years ago. Last year eight new missionaries were sent out while two short-term missionaries completed their service. To give you some idea of the work of ZBM, come with me now on a mental tour of the mission field.

## The Rabha Church grows

In Assam there are four ZBM stations, one of these being the mission headquarters at Debitola where one couple and two nursing sisters work. In addition to a dispensary and a primary school, last year a new bookroom

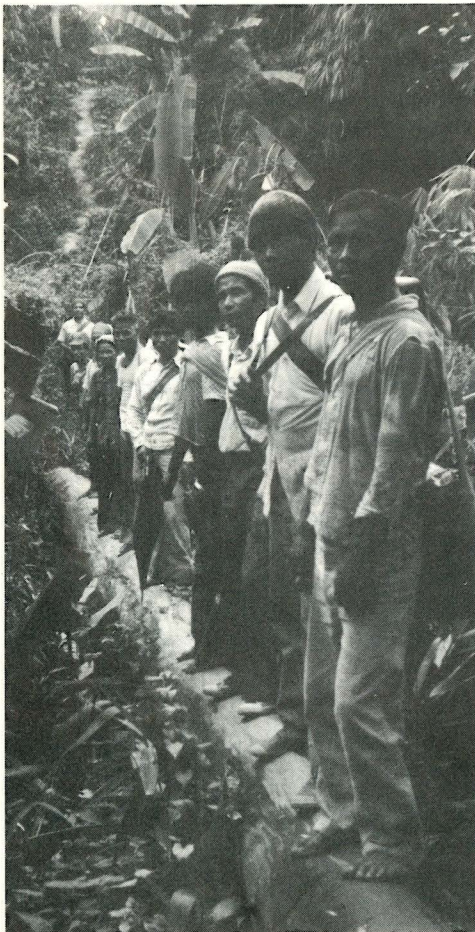
and a student hostel were built on the compound. The main work in Assam is among the Rabhas, and the Rabha Church continues to grow in number and quality. There is now a Rabha Baptist Union with 16 local churches and a community of some 1,500 Christians. The Union is supporting a staff of one full-time secretary, one full-time pastor, two part-time pastors and a full-time evangelist.

At Dhubri, the headquarters of Goalpara District, there is one missionary couple. This town's people are mostly Muslim and Hindu and up to now have been resistant to the gospel. There have been a few baptisms in the past but our missionary there has recently been trying to reach out to the surrounding villages. We rejoice that the Rajbougshi tribes are becoming more receptive, and that one small village of 20 houses has accepted Christ. We hope and pray that the whole Rajbougshi tribe may soon be brought to the Lord.

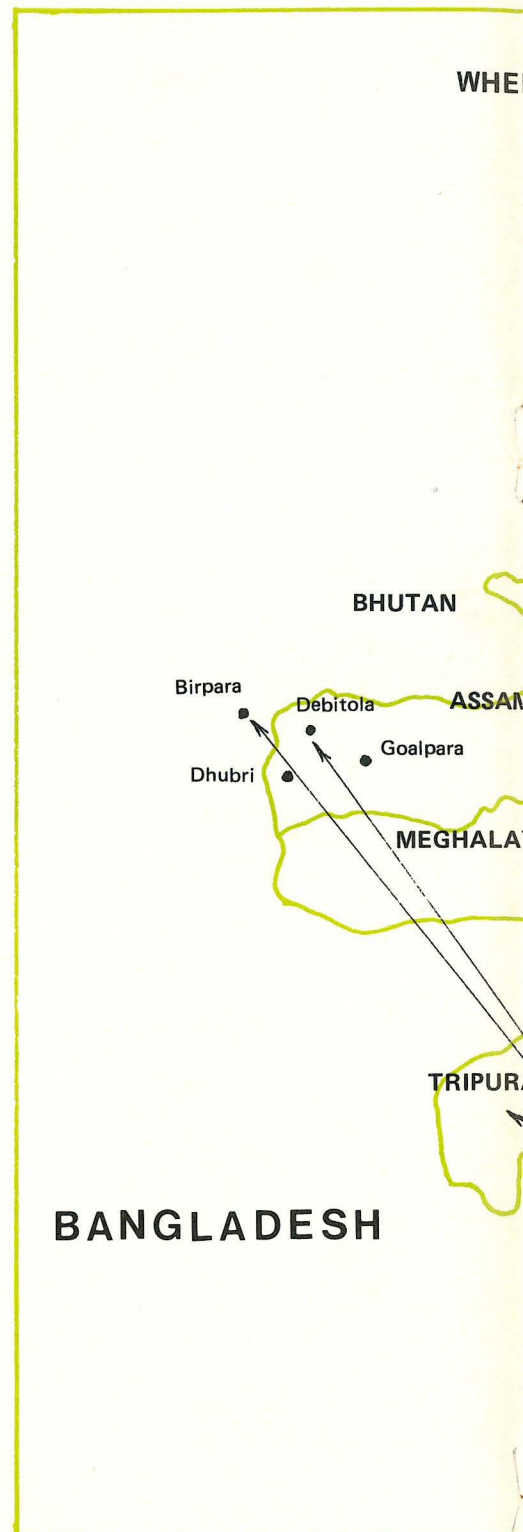
## Reaching the Nepalis

In West Bengal ZBM has two stations. One is Birpara where we have two couples, one looking after the evangelistic work and another doing educational work. We have one English medium school and one Nepali primary school. The main goal of the Birpara mission is to reach the 200,000 and more Nepali settlers in the area. Several baptisms among these people last year indicate that the Nepalis are receptive to the gospel in spite of their Hindu background.

The other station in West Bengal is amongst the Rabha people there. During the past two years six villages have become Christian and we have every hope that in time all the Rabhas in West Bengal will come to know Christ. A missionary nurse has been stationed in the first Christian village, after several cases of death during childbirth due to lack of medical help.

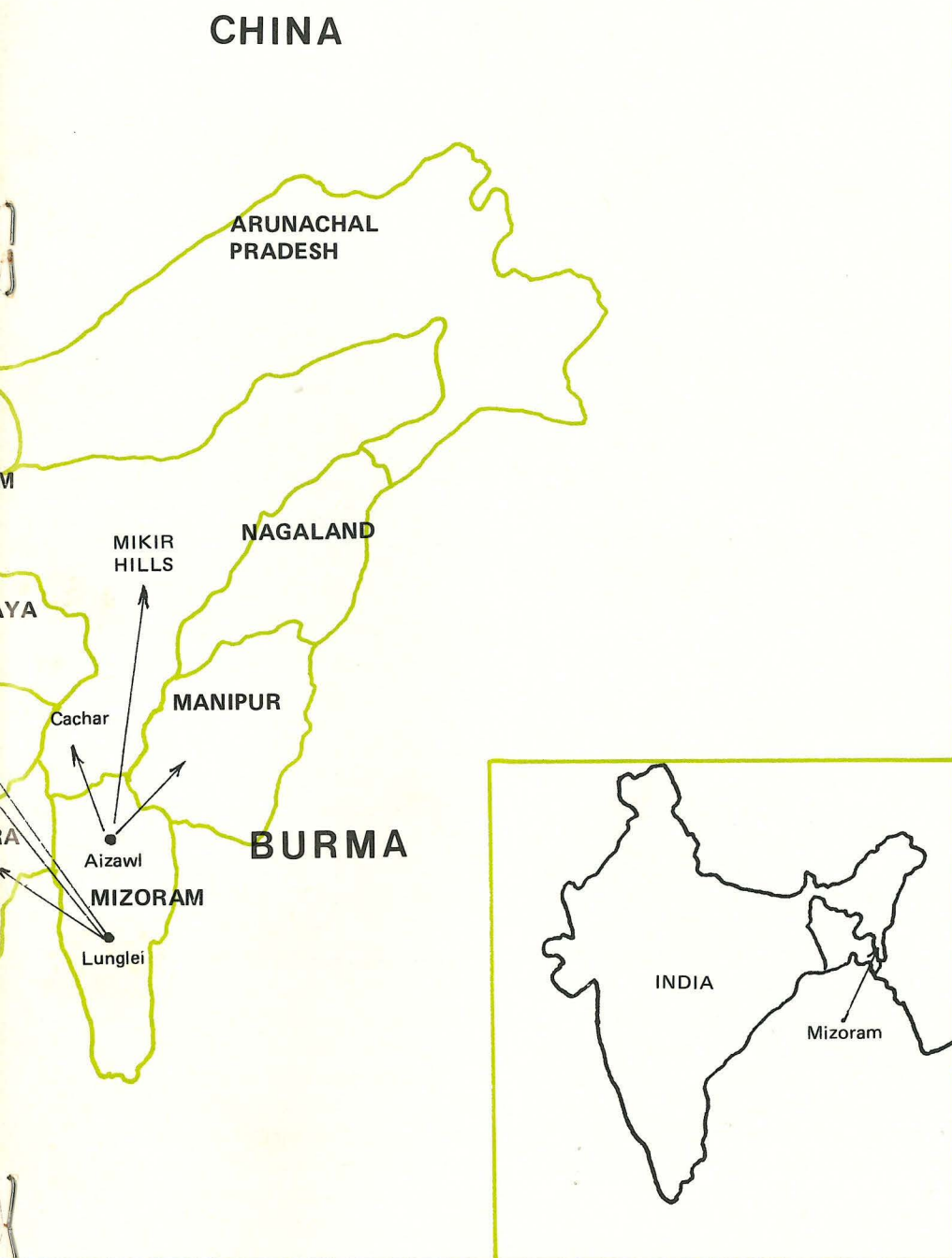


*Crossing a log bridge on the way to an area church council*



Reports from Tripura continue to be encouraging. In spite of the communist government in the state, no real harassment has been experienced by our 18 missionaries (29 including wives). ZBM was appointed to Tripura to evangelize the 12 small Mizo sub-tribes. Some of these tribes numbered just a few hundred, others amounted to over 10,000 and all had a different dialect. However, they were eager to learn and adopt Mizo as their common language. During the past eight years of ZBM work in Tripura, some 15 churches have been planted. It is our aim that all the Mizo tribes will come to a knowledge of Christ as their Saviour.





One of the Tripura missionaries is working amongst the non-Mizo tribe of Noatia. Last year over 200 believers from this tribe were baptized, and our missionaries are now faced with the task of teaching these new Christians. ZBM is giving training to several prospective leaders, but the number of educated people in this tribe is still very small.

#### Princess seeks after Christ

In Bhutan, ZBM missionary Rev Siamliana, who is working with the Leprosy Mission, had the joy of baptizing the first six believers last November. These people are citizens of Bhutan but Nepali by race. There are more

people, including the Bhutan Princess, who are eager to know more about the Christian faith. The Princess, by her own request, worked for a few months in one of the dispensaries opened by the Leprosy Mission. Let us continue to pray that Bhutan may soon be an open country to the gospel.

The newest field of ZBM work is Korkuland. The Korku tribe, of about 200,000 members, lives right in the centre of India, in Maharashtra and Madhya Pradesh. The Conservative Baptist Foreign Mission Society, which started work among the Korkus in 1945, became convinced that the

time had come for Indian tribal Christians to evangelize their fellow tribals. Among the tribal Christians, Mizos were their first choice. So, at the invitation of the said mission, endorsed by the Baptist Church Association, ZBM sent two missionary couples to work among the Korkus.

The two families arrived there in early January 1979. One family settled in Maharashtra and the other in Madhya Pradesh. They are working in partnership with the Conservative Baptist missionaries from the USA and leaders of the Baptist Church Association in Maharashtra. Before they could start their work they had to spend some months learning Hindi and Korku. At the time of their arrival there were only 20 Korku Christians. We pray that this number will soon be multiplied as the Korkus become new people in Christ. Most of the national Christians in the fields where ZBM works are very poor, and our missionaries are serving people who live in famine conditions. Both the ZBM missionaries and the people amongst whom they work covet the prayer support of the Baptist churches in Britain.

#### Not to be found wanting

Regarding financial support, we praise the Lord that the churches in Mizoram have been able to meet the requirements of the ZBM work. The budget for 1979 was over £30,000, while this year's budget is nearer £40,000. We rejoice that last year the amount given by the churches, together with the balance of the previous year, exceeded the budget sum. So we face 1980 with confidence that the Lord will provide for all our needs, both financial and with regard to personnel. If another Macedonian call were to come this year, my prayer is that we should not be found wanting.



# THE UTMOST FOR THE HIGHEST

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by K L Rokhuma, Principal of the Christian High School, Serkawn.

Encouraged by the good and lasting results of the Serkawn Mission Middle School, which succeeded in producing important leaders in the Church and country, many of whom are now holding the reins of government, there was a popular demand as far back as the 1950's for opening a Mission High School. However, it was only in the sixties that the demand of the church members could be fulfilled.

After long years of hope and despair, Serkawn Christian High School was opened on 8 February 1961 with just 26 pupils on the roll. The Rev R F Tucker, who had earlier served for some time at Serkawn before going to work in New Delhi, returned to become the school's founder principal. In the first two years Mrs Tucker also helped on the staff as an honorary part-time teacher. Then in August 1962 the Tuckers suddenly left the school and the following month Mr K L Rokhuma, the seniormost teacher, took up the position of principal and has been heading the staff in this capacity ever since.

## Critical year

The year 1963 was a critical year for the school as the missionary principal had left and there was some uncertainty about

the school's future, particularly with a fully-fledged government high school just two miles away. Naturally, the enrolment dropped sharply but by 1964 the situation had improved and the enrolment increased considerably. Since then, numbers have been gradually increasing each year, with the result that the school can no longer take all prospective candidates and selection tests are conducted to select the right children for admission.

Now, after 19 years, the school has become a well-established high school with more than 300 pupils on the roll. Last year there were 319 pupils (193 boys and 126 girls) and a teaching staff of 10, including the principal. The teachers are well qualified and dedicated to their work, and there is a good team spirit among them. The school has become one of the best high schools in Mizoram. Strict discipline has been maintained and the examination results are good. In 1978 one of the boys from the school secured 6th place in the High School Leaving Certificate Examination conducted by the Mizoram Board of School Education. He obtained the highest marks in English (81%) in the whole of Mizoram.

The main purpose of the school is 'to help children towards an all-round development of their personality in all its aspects and to prepare them for leadership in the Church and country'. Therefore, apart from mental development, much stress is laid, too, on the moral, spiritual, emotional and physical well-being of the children.

Sports and games, debates, dramatics and music all find their place in the curriculum. In the last five years two of the school's pupils have obtained the first place in the State Level Recitation Competition and Students' Science Seminars held at Aizawl. Quite a number have secured high positions in the district level competitions. In sports, too, the school was declared a champion school in 1977 and 1978. Last year it achieved second place.

## Personal encounter with God

Character building occupies a place of pride in the school programme. This is regarded as one of the main duties of the school. Besides daily morning assembly, conducted jointly by teachers and pupils, and Scripture lessons, special efforts are also made in this area. Each year a few days are set aside for the spiritual development of the children. Meetings are arranged to enable them to have the opportunity of experiencing a personal encounter with God while still at school. It is the conviction of the staff that a genuine personal relationship with God is the best foundation for building a good, moral character in our young people. The Bible, too, enjoins the young people to remember their Creator in the days of their youth (Ecclesiastes 12:1).

The school has a boys' hostel attached to it, which is a very old building, in urgent need of repair or reconstruction. Last year there were 30 boys in the hostel. Examination results of the hostel boys are much better on the whole than those of the day scholars.



*High School students on work project*





*High School building*

*Principal and staff of High School*

While staying in the hostel, a number of boys have found God there, while others have been spiritually strengthened from the Christian teaching. Last year Mr C K Mawia, one of the school's teachers, took over as warden of the hostel. Also last year, Mrs Mawia obtained her BEd (first class) from the Mizoram Institute of Education, Aizawl. It is hoped that the couple will make a good team in looking after the hostel and in helping to mould the character of the boys in their care.

#### **Rebuilding the school**

Regarding the school itself, the old building which was reportedly built around 1905 was pulled down in May 1978. It bore a plaque with the following inscription: 'To the glory of God this building was erected with part of the money given by the late Robert Arthington of Leeds, England.' This building housed the well-known Serkawn Middle School until the government took it over and shifted it to its nearby site in 1952. It was a small building which could not accommodate even half of the high school classes and was too old for housing an institution. Hence it was decided to rebuild the school.



The foundation stone for the new building was laid on 8 May 1974 by the late Rev Zathanga, at that time the oldest living pastor of the Baptist Church of Mizoram. At one stage the construction work could not be expedited owing to non-availability of building materials and funds. However, the BMS came to our aid and gifted a sum of money towards the building. We are really grateful to the BMS and to the Government of Mizoram for sharing another major portion of the cost of the building. Without these handsome gifts, and the help of the Baptist Assembly, it would not have been possible to finish the work. The new structure is a double-storied building with reinforced concrete posts and beams, cement/brick

walls and tinned roof. The U-shaped building includes a good-sized hall and has an area where the children can play many different sports and games.

The motto of the Christian High School, Serkawn is 'The Utmost for the Highest'. This means, the utmost for the highest level of achievement in all possible areas, and more importantly, the utmost for the Highest One whom we worship. The teachers and pupils are trying their best to live up to this lofty ideal. They need and covet the prayer support of the churches to fulfil this important goal they have set themselves to accomplish for God and the country.



# DEMAND FOR THE PRINTED WORD

by V L Ngena, manager of the Assembly Press and Bookroom.

The building for the press and bookroom at Serkawn was erected in 1927. At first it served as the office of Rev J H Lorrain who, with the help of the first Mizo Baptist pastors, undertook to translate the Bible into their language. In June 1937 a Mr Sadler of London donated the first printing press. This was just a small press and was looked after by Rev F J Raper, one of the missionaries in the South Lushai Hills, as it was then called. The first print was produced in February 1938.

## Need for a second building

Since the time when the printing press was

installed, little by little the building has been extended. The bamboo walls have been repaired again and again. Now the building is too small for the press and bookroom and there is no more room for extension. This means that, at present, the room of the manager and the office assistant has to be crammed with parcels of books, paper and other equipment. The church is urging for another building to be put up, for which the BMS is requested to contribute part of the required estimated expenditure.

Regarding the printing press, various religious books, published from time to time by the

Church Literature Committee, have been printed. Also printed at the press since 1946 is the churches' monthly magazine, *Kohhran Beng* ('The Ear of the Church'). This magazine has enabled the local churches to know what other churches have been doing.

## Demand for more literature

The need for Bible tracts and Christian literature has increased greatly both in Mizoram itself and the neighbouring states. The demand is such that our press machines are not really able to cope with it. We have just one small hand press, three treadle printing machines and one flat bed printing





## LOOK OUT FOR

In the BBC 4 programme, Songs of Praise, on 8 June Michael Putman, treasurer of Operation Agri, will be interviewed about his recent visit to the agricultural project at Tondo, Zaire.

press, which was bought only a little while ago. Other presses, whose outreach covers different areas, are well ahead of us in terms of buildings and equipment. They receive considerable help from world organizations in building bookrooms and in buying modern printing and allied machines, such as off-set presses, linotype, monotype machines, stitching and block-making machines. In comparison, the jobs we undertake are labour-consuming and slowly done. We are still in the bullock cart age while other presses are in the Sputnik age.

Production, then, is slow, cost of production

is high and the spread of Christian literature is seriously hampered. There are vast areas to be supplied with literature. If we had the means to produce material more easily, our outreach could extend to the Chittagong Hill Tracts people and the Chakmas in Bangladesh, the Chins in the Chin Hills of Burma, and the Maras and the Kampalets in Burma. We are realizing more and more the effectiveness of literature in evangelism. We are aware, too, that the needs continue to increase. Please pray for us as we seek ways in which we can more effectively meet the demand and so make known our Saviour.



Baptist Church office and work on new one

# IN TRANSIT

by Carolyn Green, written while she and Stephen were studying in Belgium.

After the first gasps of amazement, or the hardly suppressed murmurs of 'I suppose it's natural coming from a missionary family', people get used to the idea that we shall be leaving Britain and going overseas.

Let me explain. Steve is a doctor, I have been trained as a teacher and we have two small children. We have been Christians for quite a few years and felt that God wanted us to serve Him overseas. The time since Steve's qualifying we spent in obtaining experience not only in medicine, but also, we hoped, in areas relevant to full-time Christian service. Everything seemed to fall into place, and we offered to the BMS knowing that there were great needs for doctors in Zaire.

### Whisked off across the sea

In our case the first thing that happened after being accepted for service was instant transportation. No, not as you might expect to the wilds of mosquito-infested Zaire, but to that strange and foreign land of Belgium. 'Ah,' I hear you say, 'just across the Channel, that must be fun!' Well, I must say it has been a marvellous six months and a great preparation for the exercise of that quality essential to all missionary personnel — adaptability.

I shall only mention in passing the joys of travel by tram and metro; the delicious cheeses and fresh bread that made up our diet over the initial weeks; and the traumas of obtaining identity cards, having medicals, and standing for hours in queues waiting to have the car insured.

For Steve a course in Tropical Medicine at Antwerp was the main aim, and for both of us to convert O' level French into a living language. The children were enrolled at the

*continued overleaf*



## IN TRANSIT

*continued from previous page*

local school and plunged into a total immersion course on Belgian life and language. Initial worries on their behalf were soon allayed as we realized that children the world over, once in a sandpit together or making paper and paste pictures, soon get over cultural difficulties. It still galls us to hear Andrew and Barney's perfect French and to realize they are picking up the language without any effort.

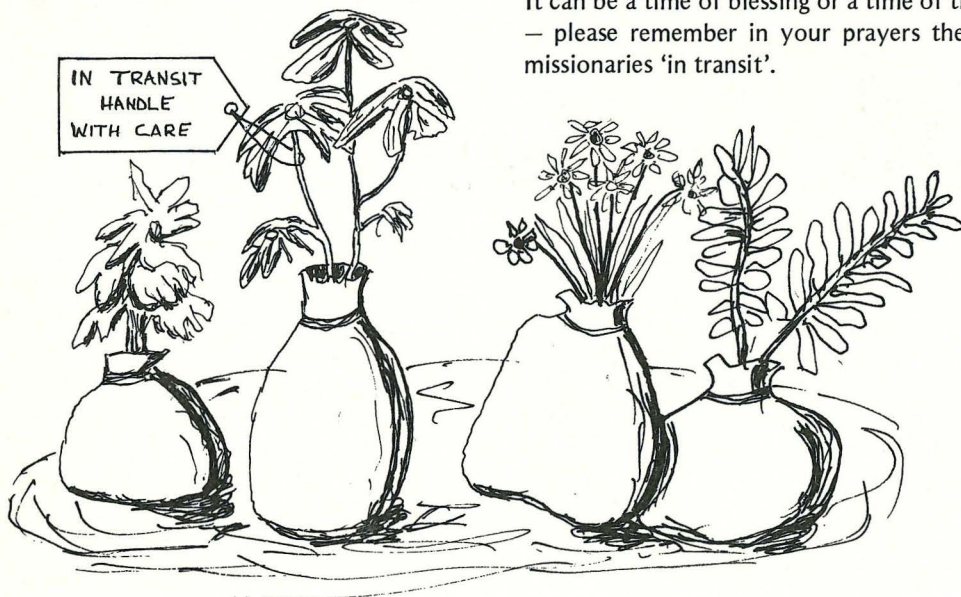
Here in Brussels there are many missionaries from Europe and America who are planning to serve the Lord in French-speaking Africa. It has been a great joy to get to know some of these folk and to begin to realize how enriching it is to share in someone else's culture.

Being involved with a Belgian church has opened our eyes to the immense difficulties experienced by evangelical Christians in a country more materialistic and pagan even than our own. There are so few Christian books in French because it is not worth publishing new original French writing for a Protestant group of about 1.5 million.

### Eager to get rooted

In many ways we are a family 'in transit', although the Lord has graciously allowed us to feel very much at home here. The picture that comes into my mind is that of rows of plants sitting outside a garden centre, each plant with its allocation of soil tied round its roots in a black plastic bag. Here, in Belgium, we feel like these plants. We have been growing and being fed in a greenhouse (our home church in Britain) and are now waiting to be transported elsewhere. We hope we shall soon be planted and able to bear fruit in whichever corner of Zaire God chooses for us.

Please remember those of us who are not yet actually on the mission field. Coming to Belgium for us as a family has been an extremely happy and rewarding experience. For others it has been lonely and quite a hard time — being apart from home churches, struggling for the first time with a foreign language and feeling 'foreign' even though our skins are the same colour as the natives' and the weather is just as wet as at home. Belgium is, however, where 'going abroad' begins for those of us with Africa in mind. It can be a time of blessing or a time of trial — please remember in your prayers the missionaries 'in transit'.



## NEW WORKERS

### IN ZAIRE

**Stephen Green** comes from a family with strong Baptist connections both in the home ministry and on the mission field. He made a commitment to Christ at 15, and at 16 felt a definite call to work overseas. This confirmed in his mind his desire to do medicine which he studied at St Andrew's and Dundee universities. It was at St Andrew's that he met **Carolyn** who was reading physiology. Carolyn was brought up in a Brethren Meeting in Edinburgh and was baptized when she was 11.

They were active in the Christian Union in St Andrew's and both served on the committee. In 1972 they were married and lived in Fife, Dundee, and Northallerton before going to Leeds, where they joined South Parade Baptist Church. There they were very much involved in the young people's work.

When Stephen obtained his postgraduate exams they both felt clearly called by God to apply for service with the BMS. After completing a course of Tropical Medicine in Belgium, Stephen and Carolyn left in April for Zaire. They were to spend a short while at the Kimpese hospital before moving upriver to Pimu. They have two children, Andrew, aged 6, and Barnabas aged 3.

Those in Belgium at present:

- Doug and Helen Drysdale, and Esther (1 year old). Doug hopes to use his handyman skills in Zaire, so he and Helen are brushing up their French.
- Jill Hewitt, doing a course in Tropical Medicine in preparation for work at Pimu Hospital.



## NOTES TO USE WITH YOUR PRAYER GUIDE

**Barbara Bond** (Sunday 1 June) is at present looking after the office for missionaries' affairs at Dacca while Sue Le Quesne is on furlough.

**Rev K T Chungnunga** (Thursday 12 June) is now Secretary of the Mizoram Baptist Missionary Society and its number of missionaries has gone up to 30.

**Anna Weir** (Monday 16 June) when she returns from furlough will be stationed at Tansen.

**Christine Eaton** (Thursday 19 June) is not working in the engineering office. She runs a craft class for the women of Butwal. Cliff, as well as being at Butwal, is also engaged with a new project at Jumla, seven days' walk away.

**Flora Morgan** (Tuesday 1 July) is now on furlough.

**Rev Fred Drake**, Overseas Secretary, is now on a tour of Zaire.

## IN BRAZIL

**David and Patricia Holmwood**, both of non-Christian families, accepted Christ into their hearts and lives while they were teenagers. They were subsequently baptized. Their joint involvement with missionary groups blossomed after they were married in 1961. While members of Muswell Hill Baptist Church, London, the Lord called David in 1971 from industrial management (and Patricia from nursing) to the pastoral and evangelistic ministry. In obedience to His voice they stepped out in faith and trusted Him to provide. They learnt much in a student pastorate at Stockwood Free Church, on a new housing estate, while David was attending Bristol Baptist College.

In 1975 the Lord directed them to Fillebrook Baptist Church in East London, an established church of about 100 years. This deepened their commitment to Christ while extending their experience considerably in many areas. During the past two years Patricia was involved in social work, with a sheltered housing scheme and the local hospital.

Last year David eagerly looked forward to receiving his ministerial certificate at the Annual Baptist Assembly. Then at the BMS rally the Lord spoke to him about service in Brazil, as David Doonan quoted from Revelation chapter 3, 'I have set before you an open door, which no man can shut.'

Hearing His voice, David and Patricia tried the doors and as they did so the Lord confirmed His call to them. At the time of going to print they were awaiting visas to leave for Brazil with their three children, Christopher (11), Jonathan (7) and Fiona (5).

*Stephen and Carolyn Green with  
Barnabas (3) and Andrew (6)*

*David and Patricia Holmwood*







*After reading her February issue of Look! magazine, Heather Reed (age 11) immediately set to work on an idea she had for the competition. The theme of that issue was 'Look at the poor' and for the competition the children were asked to make a poster depicting some of God's good gifts for which we can say 'Thank you'. Heather's entry, shown here, won her the prize for that month. With Heather are Miss Sylvia Hewlitt, missionary secretary and Rev Harry Godden, minister of her church, Eltham Park Baptist, London.*

*Any church interested in receiving the juniors' magazine, Look! is invited to write in to the BMS for a free sample copy.*

#### ACKNOWLEDGEMENTS

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Miss E Williams

#### MISSIONARY MOVEMENTS

##### Arrivals

Mr L Wallace on 26 February from Dinajpur, Bangladesh.

£ p Miss L J Carr on 1 March from Upoto, Zaire.  
50.00

2,775.12 Rev A Ferreira on 14 March from Curitiba, Brazil.  
1,353.33

##### Departure

9,425.05 Miss A Flippance on 18 March for Binga, Zaire.  
20.00

##### Death

17.97 In Worthing, on 17 March, Miss Dorothy Jessie  
50.00 Curtis, aged 89 (China Mission 1916-47; Sri  
17.95 Lanka Mission 1949-54).  
600.00

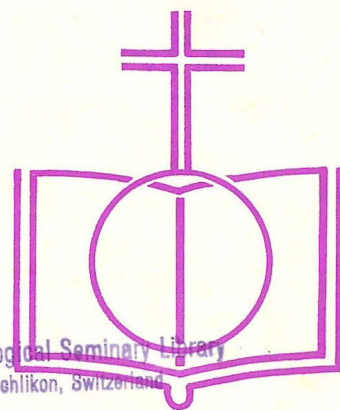
300.00 In Sutton, on 23 March, Mrs Emily Williamson,  
1,015.21 widow of Dr H R Williamson, aged 97 (China  
3,000.00 Mission 1910-38).  
100.00



Missionary

# HERALD

The magazine of the Baptist Missionary Society



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*'Run.. to win the prize'*

1 Corinthians 9:24



# IT'S HARD TO SAY 'GOOD-BYE'

by Yvonne Wheeler



*On the way through Calcutta*

The long holiday is over, suitcases are packed and the day has arrived for six BMS children in Bangladesh to return to school. But school is not just around the corner, rather it is 1800 miles away in South India. By the time we arrive at Ooty in the Nilgri Hills, we shall have made our journey in 14 stages, from rickshaw to plane, from taxi to bus.

## **Tearful farewells**

We meet up in Dacca and tearful farewells are said; then we move on to Calcutta to collect two more children. Here we spend most of the day at the airport, trying hard to keep ourselves occupied while we await the flight to Madras. We finally take off at 11 pm (only seven hours late!) to arrive in Madras at 1.30 am, six very tired children and one tired mum. Having booked to stay at the YWCA in town, we persuade the driver of the airport bus to stop just outside for us; then we arouse the sleepy night guard and eventually get to bed ourselves at 3 am.

Not to be daunted, the children are up again at 7 am, looking for chipmunks in the garden. Then we breakfast together before resuming our journey — six children, six lots of hand baggage, six cases to pick up at the left luggage office and one mum. Soon we are going through the security checks again,

when out come all the treasures, toys, toothbrushes and tuck. The next stage goes smoothly, and we embark on the final three hours of the journey into the mountains. We buy 12 bananas for 8p and scramble for a seat on the bus, making sure the cases are safely installed on the roof.

It feels good to leave the heat of the plains, Ooty is 7,000' and each 1,000' we go it gets a little cooler. By the roadside we see monkeys playing and, of course, the inevitable cows and goats. There are marvellous views of the mountains rising steeply into the cloudless sky. Around us are cascading waterfalls and, a little higher up, the tea gardens stretch before us. We encounter many landslides caused by the rains, and as a result the women can be seen repairing the roads, carrying heavy loads of earth and rocks. Then one of the children is sick, but fortunately the bus window is open.

## **More good-byes**

The bus toils on, its piercing horn sounding at each hairpin bend, of which there are no less than 14. A sheer drop from the road does not allow for any mistakes. With just 2,000' to go we get out our warm clothes to put on. Then, finally, we arrive at our destination to be greeted by the smell of

the hundreds of eucalyptus trees growing around Ooty. After the greeting of friends and unpacking there looms the inevitable good-bye. For the children the long journey is over for another 12 weeks. The nagging question lurks at the back of my mind, 'Why are we doing it? Is it worth the heartache of separation?'

'I'd never send my child to a boarding school.' Have you ever heard that said, or maybe said it yourself? Next time you are tempted to make such a statement to a missionary parent, please bite your tongue and thank God that you have never had to. Pray for all those parents and children who are in this situation, not because it is their choice but through obedience to their Lord.

As I finish this article it is 4.30 am and the plane is late again. I sit at Calcutta Airport on my way back to Bangladesh, alone.

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Thomas à Kempis in his *Imitation of Christ* observes that 'man proposes but God disposes'. Paul proposed to go to Bithynia but God disposed, leading him to Troas and facing him with the challenge of a new work and a foothold in Europe. From man's point of view this was an unplanned and unsought beginning to a vast new enterprise, the extent of which must have been far beyond his imagining as he set sail toward Macedonia.

## The need is for houseparents

The Baptist Missionary Society ventured into São Paulo merely because it needed the facilities of an English school to educate the children of its missionaries, and so enable families to be in the same country together and make it possible for some parents to stay on the field who might otherwise feel obliged to come home. In São Paulo was St Paul's School, providing the type of education needed. The next step was to find a suitable house to serve as a hostel in which the children could live in term time, and after that was located there was the need to provide houseparents to run it and care for the children living there.

So a missionary couple went to São Paulo. They left what many regarded as the active field of Paraná, to be resident in an area where we had no missionary work. The need for hostel accommodation became so pressing that it proved essential to find another house to form an annexe to the first, and this second accommodation unit likewise required houseparents to care for the 'family'.

But God has shown that he disposes to have us do far more in São Paulo than we proposed. In this vast megalopolis — the largest in Brazil — which for two decades has been the fastest growing city in the world, there is practically everything one might expect to find in a modern city. There are tall buildings of advanced design. There are thriving factories, high class restaurants, excellent theatres and a constant hustle and bustle with everyone seemingly in a hurry.

## The houseparents become urban evangelists

In the area around, Brazil's present and future industrial potential may be found in the largest iron reserves in the world, rich beds of bauxite, uranium, diamonds, rock crystal and semi-precious stones. Yet there is a great need for people to discover the spiritual content of life and God has led our missionaries there to engage in urban evangelism — which at least one Brazilian minister has judged to be the most urgent work for the Church today. This modern, flashy, sophisticated city has acted like a magnet to thousands of people who, on arriving, may discover that work is none too easy to find and that the cost of housing is way beyond their reach. As a result a spate of shanty towns has sprung up on any available land and it is to these disillusioned, deprived people that our missionaries take the good news of a caring, loving God.



# IN THE PROMISED LAND

by Laura Hinchin

'How familiar it is,' I thought as I sat in the airport lounge waiting for my colleague to meet me. A seemingly unending stream of traffic flowed swiftly past on the dual carriageway outside, and a café opposite displayed a familiar Coca Cola sign. It was the sort of street scene one can see any day in any big city in Britain. A few minutes later I was speeding along in my colleague's car and was very quickly reminded that this was not any city at home, for the traffic was all on the 'wrong' side of the road. As we sped around each corner, my heart was in my mouth and I expected to meet oncoming traffic head on. However, we arrived safely at the home where I was to spend the next two weeks, and how wonderful it was, after

three years of waiting, to be able to give thanks to God for bringing me in His perfect time to the land to which He had called me.

## Bewildering variety of fruit and veg

I suppose big cities the world over have many things in common and São Paulo is no exception, but I would like to tell you of some things that are very different from home. I will never forget my first visit to a street market here, and although I have been many times since, I am still amazed at the incredible variety, quality and quantity of fruit and vegetables to be seen. One marvels at the bountiful hand of our God in providing such abundance. Some of the produce is

familiar (although who would dream there were so many different kinds of bananas and oranges?) but some things I have never seen before.

In the latter category comes mandioca, which looks just like thick tree roots but is delicious boiled and then fried. Then there is mamão, a large, rather shapeless, yellowish fruit, which does not look very inviting but is equally delicious. In fact, there are so many fruits and vegetables in such a bewildering variety that I still find it hard to decide what to buy, and although there is a limit to the amount one person can eat in a week, as I wend my way home from the *feira* I always feel like a walking harvest festival!







An added bonus about the street market here is that you may choose what you want. If you ask the stall holders for something they simply hand you a bag and invite you to choose your own, so I always feel that I have got the best possible value for my money! Nor does the housewife have to carry her purchases home from the market, as there are always many small boys anxious to earn a few cruzeiros by carrying baskets, and one wonders if these are some of the homeless children who live on the streets here.

#### Yellow hoods replace red boxes

If you were to live in São Paulo one of the things you would miss would be your daily 'pinta' on the doorstep each morning, for the milkman does not call here. You would buy your litre of milk in a plastic bag at the supermarket. The postman calls, but you probably would not recognize him in his rather smart, pale yellow uniform. The small, yellow post boxes are also difficult to recognize at first, and public telephones are hidden under large yellow hoods which are not nearly so effective as British telephone boxes in keeping out the street noises.

Travelling on buses can be quite an experience during peak hours. Have you ever been sixth in the bus queue when the conductor has said, 'Five only standing'? That would not happen to you in São Paulo. The official number allowed standing on the small, single decker buses is 23, but even if you were 24th in the queue and it was 'standing room only' you would still get on, as the conductor is not interested in passengers getting on and off. He sits at a small turnstile half way down the bus taking the money. Passengers get on at the back and sometime during their journey go through the turnstile and get off at the front, so the only limiting factor to the number allowed standing is foot space. I have been on a bus many times with over 30 standing — talk about sardines!

Of course, one difference that strikes you immediately is the language. The Brazilians speak Portuguese, and I praise God that this is becoming more familiar as I attend language school. This school was started in 1957 by a group of American missionaries and Brazilian pastors to meet the need of foreign missionaries who, in obedience to God's call, found themselves in São Paulo. Christians from all over the world attend the school, and it delights my heart to have fellowship with these fellow missionaries, not in their language or mine, for very often we cannot understand one another's native tongue, but in Portuguese. I praise God, too, for the dedication of the teachers, whose patience and good humour help to make the business of learning a new language a much less formidable task.

#### Sundays are full days

You would find the church services different, too. The church I attend starts at 9 o'clock Sunday morning, and after a short time of prayer and Bible reading, we have all-age Sunday school which occupies a very important place in Baptist church life here. This is followed by the worship service which ends at about 12 o'clock. Then many stay for dinner at the church and sometimes I join them, to sample Brazilian cooking and get some practice in the language. At 6 o'clock all the organizations meet, then at 8 o'clock we have the evening service which ends at about 9.15 p.m. During all church services we remain seated to sing hymns and stand for Bible reading and prayers.

The church I attend was started in a house

37 years ago, and the name chosen by the handful of believers was *Igreja Batista Bandeirante*. The name is very significant as the Bandeirantes were the men, who during the 1500's, through much hardship and with great courage, went out from São Paulo literally cutting their way through the unexplored forest and extending the frontiers of Brazil, making it the vast country it is today. These few believers had this same vision to extend the frontiers of God's kingdom, and they have had the joy of sending some of their young men and women to seminary, then seeing them go out as pastors and full-time workers for the Lord.

One of the things São Paulo has in common with many other cities in the world is a very rapid escalation in the crime rate. Armed, steel-helmeted military police patrol the streets, but I do not find their presence nearly so reassuring as the British unarmed 'bobbies'. I wonder how many of you have seen an armed hold-up — and I mean in real life, not on television. If you lived here the chances are that you would have experienced this, as armed robberies are becoming an everyday occurrence.

#### No one wants to be a dead hero

Going home on the bus one evening just before Christmas, we were held up by traffic lights in one of the busiest streets in the centre of the city. There were six lanes of traffic, hundreds of people shopping, waiting for buses, etc, rather like Oxford Street in

*continued on back cover*



# THE POOR ARE ALWAYS WITH US

by John Clark

Jesus' statement of fact is as true now as ever it was. The poor of Brazil probably outnumber the total world population in the New Testament period. A large number of these poor live in 'favelas'. Favela is the name of a town where the Portuguese army camped after an important victory. The soldiers were not paid, so they decided to stay in their tents on the hills until they received their money. The word 'favela' passed into the language as a word for a temporary camp, and, by association, the word for a shanty town. A 'favelado' is a shanty town dweller. In São Paulo the official figure puts the number of favelados at over 800,000 — about one in fifteen of the population.

The favelas vary in size from a few shacks, perched precariously on a hillside, to sub-cities with thousands of shacks and their own shops, bars and brothels. They are not discreetly hidden on the outskirts of town, but coexist side by side with luxury developments, creating strident contrasts offensive to all but the hardest of hearts. The shacks huddle together for comfort,



*The children using puppetry for telling Bible stories*

one, two or even an incredible three storeys high, made of every conceivable material scavenged from the city's waste. There is plenty of this. One visiting sociologist described Brazil's waste as the most luxurious in the world. With no electric light, running water or sanitation, the favelas give São Paulo the shameful statistics of one of the highest infant mortality rates in South America.

## **The Garden of Gethsemane**

Our nearest favela takes its name from its neighbour, the local cemetery, also its nearest supply of water. It is an 'upper class' favela. There is no irony intended. Poverty is relative, and a space in our favela is much sought after, being near a water tap, small, near a school, and in a nice area. One lady we had been talking to had been waiting for a vacancy for over a year.

We pass it every day on our way to school. Contact started through a mutual exchange of greetings by the children. Our passing became quite an event. The children would get up early so as not to miss us go by. As a result we started visiting them, and started an afternoon meeting in the open air on

Sundays. Our children tell Bible stories or act them out with puppets. We sing and pray and at the end I usually give a short message for the adults and young people who always gather with the children. Our average attendance is about 50, but our Christmas play attracted over 150. We meet in an open space in front of a bar. At first the men drinking and playing snooker were quite antagonistic, but the Lord has changed the atmosphere and now they have become our protectors. Nearly all of them stop to listen during the meeting and woe betide any stray drunk who tries to interrupt the proceedings. He is firmly dealt with. After one drunk had been particularly difficult I was asked why I did not take him down an alley and give him a 'going over'. It was yet another chance to speak of the love of Jesus.

## **Starsky and Hutch**

Brazil is a violent society. Most adults own a gun. The police are constantly armed. Just near one of our hostels two armed men forced their way into a house and demanded money and jewels. The wife was told to fetch them whilst the husband was kept with his hands up. The wife reached into her bag, took out a gun and seriously wounded one of the



*John Clark*



# THE PEACE CHILDREN

by John Clark

thieves. The other fled. When interviewed she said she was merely taking the advice of the chief of police. We saw the programme where he recommended every householder to have a gun ready! This can lead to some awkward moments in the favela. One afternoon we were in the middle of our meeting when a police car drew up. The police ran to a house just in front of us, drew their guns and stood either side of the door. They knocked on it. If the man inside had come out firing, we would have been in the line of fire. Our arrow prayer was answered and the man came out quietly.

We are gradually becoming trusted in the favela, and the people are opening up with their problems. Recently we have been able to take some of them to church. This, too has its problems. The church is not really geared to receiving them, and they are certainly not geared to sitting through two-hour services. This I found out to my cost when I took 35 children to the Christmas programme. My sympathy for William Booth has greatly increased!

## The cities for Christ

The favelas are one very important aspect of the challenge that urbanization is making to the Brazilian churches. The frontier has moved from country to town. Social change has laid out new battle lines, and the future of the churches in Brazil depends on the speed and the seriousness with which we respond. The favelas by their very nature demand a special approach, but so do the luxury apartment blocks and the student campuses. Many Brazilian churches are tackling the situation with courage and imagination, but they need help and are asking for it. There is still a response to the gospel in Brazil unknown in Britain for many decades. This is the challenge — to work whilst it is still day.

'If our children were not happy in São Paulo we would not be in Brazil'

Mike Wotton

Professor of New Testament Studies,  
Paraná Baptist Seminary  
Founder of the Hugo Lang Baptist Church.

When David and Doris Doonan were going on furlough after two years as houseparents at the hostel for missionaries' children, David spoke of the privilege of being entrusted with the care of another parent's child. He used the example of the Sawi tribes related in Don Richardson's book *Peace Child*. The only way to bring peace between warring tribes for whom treachery was the highest honour was to exchange children: if a man could give his own son to his enemies he could be trusted and was trusting. Whilst not enemies, the highest trust one missionary can put in another is to give his child into the other's care. We have felt both humbled and privileged at this trust. Mind you, peace is not necessarily quiet! Our 'peace children' can be as noisy as any group of 13 children under one roof. And I am sure that Frank and Dorothy Vaughan would say the same about the nine children in their care.

## 'Don't you feel frustrated?'

This has been a common question put to me. I had been pastor of a thriving new church, involved in lay leadership training and, for a time, Association Secretary. Many friends feel I ought to be frustrated, but I am not. I miss dearly the church and the work, but the new ministry has been just as fulfilling in a different way. We are a community, which at time stretches to 20, living together under the same roof. You could say we are a 'house church', with ample scope for ministry. We are linked with an active church in which I look after a mission (a 'congregation' it is called here). I teach in the Bible School, and have more than enough opportunities to preach. Norma, at times, feels tied to the house, particularly when children are ill, and misses the direct involvement in church work. But above all, as we have moved out of the front line into supportive work, we feel an involvement in all the work the parents do. As they have said, 'It is because you are there, that we are here.' Their outreach is our outreach. This is true of all those who support, so that our outreach is your outreach.

*continued overleaf*



St Paul's School, São Paulo



# THE PEACE CHILDREN AND THEIR OUTREACH

KEITH & BARBARA HODGES  
CHURCH PLANTING  
PASTORAL CARE AND  
EVANGELISM OVER A  
WIDE AREA



DAVID & DORIS DOONAN  
BIBLE INSTITUTE  
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PASTORAL CARE



MARGARET

ROY & MARGARET CONNOR  
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SEAN

DEREK & JOANNA PUNCHARD  
CHURCH PLANTING  
EVANGELISM AMONG 30,000  
WORKERS ON THE WORLD'S  
LARGEST HYDRO-ELECTRIC  
SCHEME (ITAIPU)

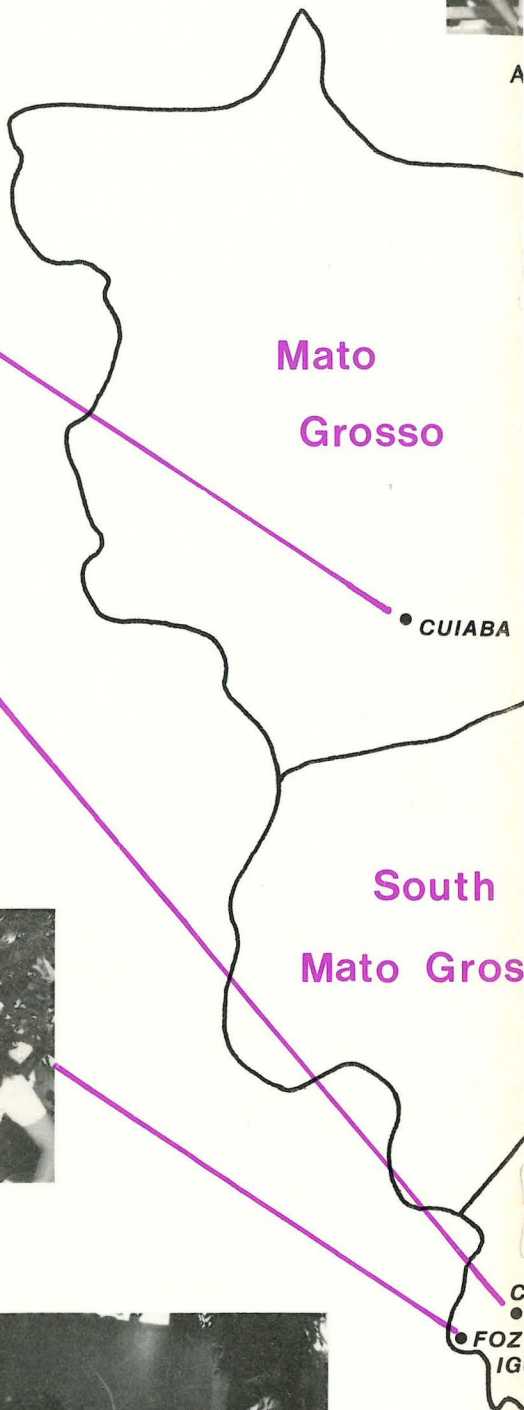


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FAVELA WORK  
CHURCH OUTREACH



VILA SONIA HOSTEL



NICOLA, RAQUEL & DANIEL



JARDIM PAULISTANO HOSTEL



CHRISTOPHER, JUDY,  
ANNE & MARK

FRANK & DOROTHY VAUGHAN  
JD PAULISTANO HOSTEL  
FAVELA WORK  
YOUNG PEOPLE'S WORK



HELEN & DAVID



ERIC & JEAN WESTWOOD  
MISSION ADMINISTRATION  
SEMINARY TEACHING  
CHURCH PLANTING



SUSAN, DEREK & KATHY

MIKE & JILL WOTTON  
SEMINARY TEACHERS  
PASTORAL CARE

*continued overleaf*



# THE PEACE CHILDREN

*continued from previous page*

## A little bit of England

From the picture of the Queen smiling down the stairs to the blue and red blazer of the children, one is soon aware that St Paul's is not a Brazilian school even though little bits of Brazil keep breaking in. English has to be spoken in the classrooms, but once out in the playground there is a passing from English to Portuguese with a facility the envy of all those who have ever struggled to learn the language.

The school was founded to provide an English-style education from kindergarten through to O' level for the British Commonwealth community. About half the children are British. When there are vacancies, places are opened to other nationalities. The school is very popular.

It is a day school, hence the need for the hostels. Presently there are about 550 pupils. The school is like the old-fashioned grammar school with all its virtues and vices. There is one major difference — there is no selection. If you can afford the fees the child can start. For the reasonably academic child St Paul's provides an excellent education. Though not well-equipped by the standard of larger British schools, this is compensated for by smaller teaching units and a very good staff. Unfortunately there is little for the non-academic child.

Sport is well catered for. There is a swimming pool, tennis courts, sports field and a soon-to-be-opened gymnasium. We all felt we shared in the honour when Chris Vaughan won this year's 'Victor Laudorum' prize for the best all-round athlete. An error in track measurement robbed him of the 1500 metres record.

Norman and I have no direct links with the school though we are often involved in extra-curricular activities.

## Amendments for your PRAYER GUIDE

**Flora Morgan** (1 July) is on furlough and unwell.

**Derek and Joanna Punchard** (13 July) home on furlough.

**Peter Goodall** (22 July) now pastor at the Cinnamon Gardens Church, Colombo.

**Alistair Swanson** (24 July) home in this country.

**Jim Watson** (27 July) has had to return home on health grounds.

**Roger and Patricia Case** (27 July) home in this country.



*Hostel celebrations*



*Derek Wotton receives his gold medal*



# SAO PAULO — FROM SETTLEMENT TO CITY

by Frank Vaughan

## A home away from home

When the hostel at *Vila Sonia* was started, the concept was very clear. The children who came from all over Brazil to study were to live in a family atmosphere. As the mission force in Brazil has grown, that original concept has been put under a lot of pressure. *Vila Sonia* started with five children. When we took over, numbers were at 17 — hardly a normal family! When the numbers reached 22 something clearly had to be done. The answer was the opening of an overflow hostel in *Jardim Paulistano*. *Vila Sonia* is 13 kms from the school and a mini-bus is needed to take the children. This problem was avoided with the second hostel (at a financial cost in higher prices) by locating the hostel near the school.

The two homes function separately, but there is a good deal of mutual activity. Especially popular are the joint parties and outings to the sea. The children are with us for approximately eight months of the year. For the remainder they go to stay at home. Some have to travel considerable distances, up to 2,000 kms, but the nearest are only a seven-hour bus ride away.

The numbers of children wanting hostel accommodation seem unlikely to drop in the near future. Then in 1981 both ourselves and Frank and Dorothy Vaughan are due for long furlough — in our own case furlough has been deferred once because of hostel needs. It is necessary then to look to the future and make a constant matter of prayer the needs of the hostel and its annexe that God will guide in each step that has to be taken and that personnel will be found to take over when we and the Vaughans are away.

'São Paulo is the locomotive that draws the train of Brazil.' Undoubtedly the train is on the move towards equality with the world's leading nations, but why and how is São Paulo 'the locomotive'? We need to begin nearer the beginning.

When Padre José de Anchieta came to the site in 1554 it was an Indian settlement of straw huts numbering about 50 people. Through his industry and that of other Jesuit missionaries, it developed into a town bounded by the river Tiête and three roads; it is still known as 'The Triangle'. Since then the site has attracted *bandeirantes* (flag-bearers), colonizers, sugar and coffee farmers and then industrialists. Exactly why they came to this plateau is not certain. They could have developed another settlement by the coast, São Vicente, but no. Perhaps it was the moderate climate that attracted thousands of people from the hot interior of Brazil. In the 19th century hordes of Italian immigrants arrived, followed by the Portuguese, the Spanish, the Germans and since then, practically every other nationality. The farmland was rapidly supplanted by human dwellings, factories and skyscrapers, housing and occupying 12 million people, the population of modern São Paulo.

## The beehive of Brazil

Today the city hums and blares with activity. Police keep the traffic moving and patrol the streets as far as they are able. For most of those who want it, there is employment; for those who seek to improve their lot, there are many opportunities. I had this confirmed the other day by Evaristo. Two years ago he left Foz do Iguaçu in Paraná to come to São Paulo. In Foz and Cascavel there is little employment for a builder or tradesman. Here there is no lack of work. He and his family are now fed and well. They live in a clean, brick, rented house. They are also fully involved in the Lord's work through the local church. This sort of

news travels easily and attracts people from all parts of Brazil.

São Paulo is now a city of 12 million people. How does one conceive an idea of that size? Well, if London's Wembley Stadium holds 100,000 football fans, then we need only think of 120 Wembleys. Sprinkle that number of people over an area a bit larger than Greater London; include railway lines, roads, streets, shacks, mansions, skyscrapers, factories and a canal almost encircling the lot, and there you have some idea of the roaring monster, São Paulo. Why is it the 'locomotive' of Brazil? Because, like a beehive, it attracts and despatches the workers. Consequently, it has become the commercial and industrial centre of the country. There are even some politicians advocating São Paulo as the future capital of Brazil, substituting for Brasília.

*continued overleaf*



Frank Vaughan



# SAO PAULO — FROM SETTLEMENT TO CITY

*continued from previous page*



*Dorothy Vaughan invites children to Sunday afternoon meeting*

## **By all means saving some**

What are the churches doing to reach the multitudes with the gospel of our Lord Jesus Christ? Practically all the orthodox means are being used. Mass evangelism is the concern of many radio programmes and privately owned radio stations. It is possible to hear preaching and Bible exposition throughout the night and during the day, tuning to medium and short waves. Regarding television, because of the enormous cost, to date there have only been three weekly evangelical programmes on the television. They are, however, very popular and reach a wide audience.

In the area of literature, there are many Christian publishing houses producing Bibles, Scripture portions and leaflets. Church members are left in no doubt of the usefulness of tract distribution. Then there is child evangelism which is taken very seriously by specialist societies. As in Britain, the churches

have campaigns amongst the children during the school holidays. Again as in Britain, the telephone has been discovered as a useful means for evangelism. Several pastors and church members are using their telephone as a direct means of personal evangelism. Lastly, this year the Baptists throughout Brazil are engaged in an evangelistic campaign, using the slogan 'Only Jesus Christ Saves'.

In this vast city of São Paulo there are 159 Baptist churches with approximately 25,000 members. Most of the churches have pastors and some have more than one. The churches are actively engaged in building programmes, supporting missionaries and evangelistic activities within their own church structure. It seems that a low priority is given to outreach to hospitals, factories and to folk in the favelas. In all of these latter areas the work may be described as 'hard', 'thankless', or as a 'sowing ministry'. Certainly it is not so productive or 'successful' as the orthodox



*Dika — the guide*

ministry through the church's organizations. But there is a work to be done. What work? Well, after nearly a year of trial and error, we are just learning to read the pulse of life in one of São Paulo's favelas.

## **A needy people in Edith's Garden**

*Jardim Edith* ('Edith's Garden') is the rather splendid name given to a motley assortment of shacks down by the canal, about a kilometre or so from the Baptist church in the borough of Brooklin. In this favela Dorothy and I have been occupied nearly every Sunday afternoon and at least one weekday afternoon, since last August. We are grateful for the regular help from one member, Dona Wanda. Unfortunately she seems to be the only one with lasting enthusiasm. Whilst the church members are ready to give food and clothes to the poor, it is not easy to enrol volunteers to talk to and befriend the recipients.

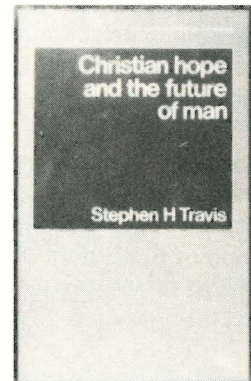


# BOOK REVIEW

## CHRISTIAN HOPE AND THE FUTURE OF MAN

by Stephen H Travis

Published by Inter-Varsity Press £2.85



The issues of the second coming of Jesus Christ, life after death, and divine judgement are here considered by reference to the writings of significant theologians of our time. Hence the student is provided with a useful and balanced review of the literature on these subjects. The author's own position can be judged from his insistence that:

- a) the Apocalypse with its belief in resurrection and its cosmic scope has an important contribution to make to Christian thought;
- b) the second coming as a future event is an integral part of salvation history;
- c) a Christianity without a personal, fulfilled and yet corporate life after death is a contradiction in terms;
- d) the reality of a future divine judgement is important for a fully human life now.

In his 'Afterword' he makes this observation: 'Now that "theology of hope" and "political theology" and "liberation theology" have had some years of attention by theologians, a major task is a synthesis between these "worldly" hopes and a theology of human immortality in fellowship with God.'

The spirit in which he writes can be judged from his final comment: 'There is room for differences of opinion, room for reverent agnosticism, but also for worship, action and hope.'



*The football pitch alongside the 'favela'*

Three or four hundred families live in *Jardim Edith* forming a community of semi-literate, simple, friendly folk. (Of course there are exceptions to that definition.) Their needs are many and diverse. They need the gospel, they need instruction in basic hygiene, child-care and education. Many need to learn to read and write. Many need counselling in personal relationships, between the same sex and between opposite sexes. The difficulty is to get the needs in order of priority.

It would seem to me that after a walk through the favela some of its needs would become glaringly obvious. Surely the situation should provoke compassion and resolve within the hearts of Christians. We need a Christian nurse to instruct the women; we need more visitors prepared to give time and sympathy; we need help to get some people out of the favela to live somewhere else.

The physical needs are most apparent

during or after rainfall. The paths between the shacks become streams or rivers of brown-grey water. The smells become richer the further in you go. It is not necessarily cold, so the children would be out to skid on the mud or to wade through the streams.

Add to that the following — easy access to cheap liquor; an immoral and often violent atmosphere; complications of superstition and black magic; a high incidence of infant mortality (through dehydration, malnutrition, measles, whooping cough, etc) and you have a fair picture of life's hazards in the favela community. All the more remarkable then when we encounter courtesy, sympathy, gratitude and affection from some people who live in this environment. Truly the Lord is there before us. We need his guidance to do his work in this part of his world.



# A STRATEGY FOR THE SLUMS

*The two extremes of need in São Paulo*

by John Clark

Slums have grown up in Brazil for much the same reasons as they have done in London, Manchester and Glasgow, but at a much quicker rate. The mechanization of the land, and the concentration of industry in large urban centres are causing a revolution in Brazilian society. Until the 1950's over 80% of the population of Brazil lived in rural areas. By the end of the century over 80% will be living in cities.

## **The land grabbers**

One of the predominant factors of Brazilian social history has been the high mobility of its population. The difficulties of communication with the Brazilian interior meant that initially people tended to settle on the coastal plain. This is cut off from the rest of Brazil by a mountain chain which runs nearly the whole length of the coast. Where the mountains end the impenetrable Amazon jungle begins. Apart from a hardy few in search of gold and diamonds, the bulk of the population stayed on the coastal plain. The development of rail and roads into the interior, allied to a series of agricultural booms, have changed the picture.

There has been a steady migration, at times reaching a flood, away from the coast in search of richer land. This has been particularly true of the north-east where millions have left the over-worked, drought-ridden land for the new lands in São Paulo, Paraná, and latterly Mato Grosso. The BMS has been accompanying these migrations since the coffee boom of the early fifties, helping to found new churches and giving pastoral oversight in new towns and villages which often sprang up literally overnight. Those who made good tended to stay, while those who were less fortunate moved on, and have been moving on ever since in what has become known as the 'tourism of misery'.

## **The gold-paved streets**

The second movement of people, and now of far greater significance, is the rush to the great urban centres. The cities offer jobs, education and the elusive chance to 'make it good'. Typifying, almost caricaturing this movement, is the megalopolis of São Paulo. The largest city in the southern hemisphere, people have come to it from all over Brazil and all over the world. It is a boom city in which many make their fortune. The result is not difficult to forecast. Land speculation has pushed prices out of the reach of a large segment of the population. Education, housing and health services have been strained beyond their limits. For thousands of unskilled workers the favela is the only answer. There are 800,000 slum dwellers in São Paulo.

By definition the favelados do not own their own land. They live in little shacks stacked together in squalor-like conditions. But many of those who have managed to buy their own land are no better off, in fact many are worse off. They now have to pay rates, and they miss out on the government and private hand-outs which the much publicized favelas receive. No wonder many prefer to stay there.

For many the favela is a temporary home until jobs are found and they can move out. Others prefer living there with its freedom from financial pressures. Then there is the hard core of those who cannot escape even if they want to — the widows or abandoned mothers with small children, the alcoholics, the unemployable, the abandoned old. For them the only hope seems to lie in the national lottery or the bottle. Poverty is relative and in São Paulo, unlike Calcutta, nobody need die of starvation. But malnutrition, poor hygiene, an apathy towards vaccination and only rudimentary health care make the favelas very unhealthy places in which to live. The general

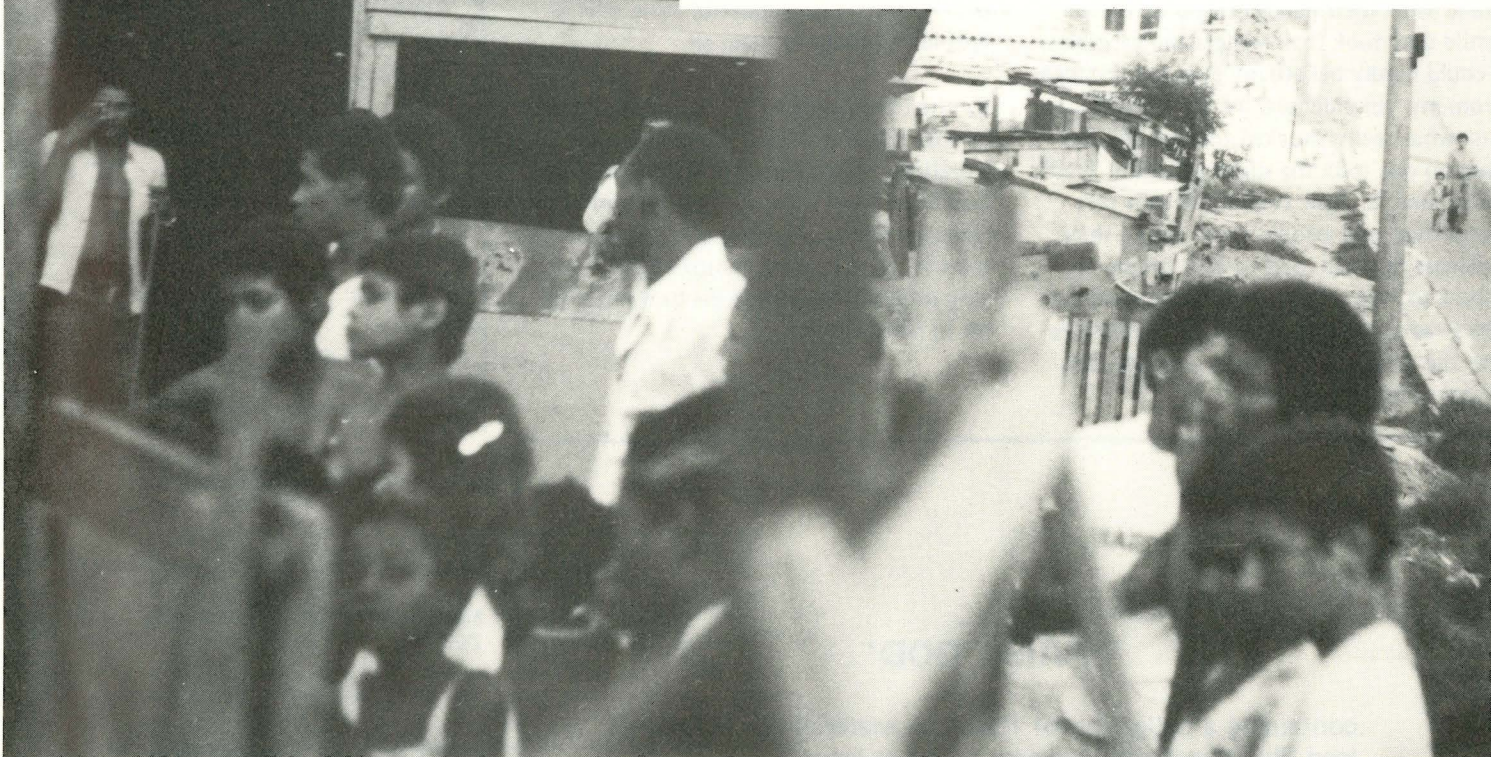
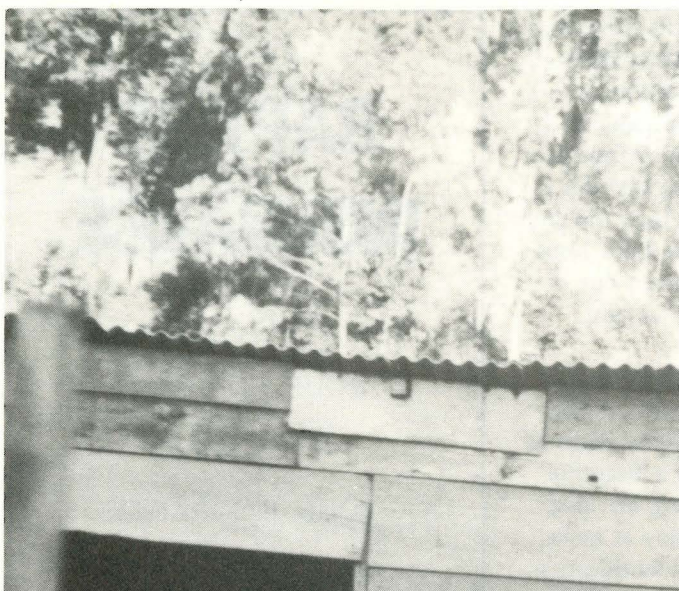
atmosphere tends to make them training grounds for crime and prostitution.

## **Where does the 'buck' stop?**

What can be done and who ought to be doing it? The problem of the favelas cannot be solved by the cities themselves. São Paulo has built thousands of cheap houses, and has been opening schools at the rate of one a day for the last few years. There has been an increase in medical care and an extension of health benefits. But if São Paulo were to rehouse all its favelados, their place would be taken immediately by others. In fact, in a despairing paradox for the city dwellers, the better they treat their poor the more poor are attracted to the city. The causes are national and even international. At a national level the flood must be stemmed. This will only happen when the quality of life in the rural and small town areas is improved. Industry must be decentralized, and the birthrate controlled. Perhaps above all there must be an attack on the corruption that generates apathy and cynicism.

For a small mission working at grass roots level, there is little opportunity to affect national issues directly. What then can be done at a local level? Firstly, there is the introduction of the hope and the inner dynamic of the gospel. We have seen Jesus bring a new vision of heaven and earth in the most desperate and degrading circumstances. He brings dignity, courage and that vital change in attitudes. One of the greatest dangers in a slum is the creation of the 'ghetto mentality' with its accompanying apathy and hopelessness. For some this leads to drink and drugs, for others to viciousness and crime. The slum is a contributing factor but not the cause. The cause is the inner attitude. You can even take the person out of the slum without taking the slum out of the person. Only the new birth in Christ can do this.





### **Concerted effort to improve conditions**

The favelas are a reality which will not disappear overnight. Until they do, there is need for a concerted programme to better the conditions of the favela. The favelas should be seen as part of the community and not excluded from it. Resources are often available in the community which, through a mixture of ignorance, fear and apathy, never reach those who need them most. There needs to be a mobilization of community resources, not excluding the resources of the favelas themselves. Already light and water have been put into some favelas on an emergency basis. This needs to be linked with a programme of health and hygiene.

Thirdly, a variety of needs demands a flexible approach. The problems of a widow with

five children under eight, differ from the problems of a family where the man earns £30 a month but only gives his wife £5 and spends the rest on drink, and these differ again from those of the unemployed father who discovers that the family can earn more by begging than if he were working.

However, not everything in the favela is negative. There is a sense of belonging, community and sharing that would put many a middle class suburb to shame. This is something to be built upon and not destroyed by insensitive central planning.

Fifthly, the problems of the favelados have to be seen in the context of the whole community. It is not only the poor who need the gospel. In fact the plight of the poor shows how much the whole of society

needs Christ. To preach to the poor and give them a new vision of life, without that vision being communicated to the whole of society, will lead to the kind of frustration that will see 'the power from the barrel of a gun' as the only hope for change. It has been said that no one person or group voluntarily gives up power and privilege. How will the rich and middle classes in Brazil be led to share with the poor? At the barrel of a gun or by the power of God's Spirit? Will it be Mao's way or the way of Jesus?

### **The heart of the matter**

The whole of São Paulo needs Christ. There is many a middle class, spiritual slum, as much in need of the liberating power of the gospel as any of the favelas. This is the challenge to the BMS in Brazil for the 1980's.



## IN THE PROMISED LAND

*continued from page 101*

London, when I realized something was happening in the road just at the side of the bus. A car had driven across the path of another car forcing it to stop, two armed men had jumped out and were forcing the occupants of the other car to get out and stand with their hands on top of the car while they took their wallets and valuables. I could hardly believe my eyes as I watched from my 'ringside' seat by the bus window, but what really shocked me was the fact that no one took the slightest notice. Traffic continued to flow round the two cars concerned and people went about their business as usual. Sad to say, people are afraid to help anyone who is attacked on the streets, as these men do not hesitate to use the weapons they carry, and no one wants to be a dead hero.

But it is not only crime in all its forms that keeps men and women in this city far from God, for Spiritism is very much more in evidence here than it is at home and has a great fast-growing following, as rich and poor alike are deluded into believing that this is the answer to their problems. How this city needs the saving power of the Lord Jesus Christ to bring men and women out of darkness and into His marvellous light.

These are just some of the differences that life in São Paulo holds, but there are many more, such as the sudden and violent thunder storms that often interrupt a beautiful summer's day, and not having the long, light summer evenings we enjoy at home, and always having to carry identification papers, but it is wonderful how one is enabled to adapt to them all.

By the time you read this article it may well be that I shall be in a completely different situation. I have been invited to work in Cuiabá in Mato Grosso, when I have finished language school. I go in the knowledge that the One who enabled me to adjust to my very different life in São Paulo will not fail me in Mato Grosso.

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### MISSIONARY MOVEMENTS

#### Arrivals

Mrs J West on 11 March from Darjeeling, India.

Miss R Harris on 29 March from CECO, Kimpese, Zaire.

Rev B L Tucker on 1 April from Yakusu, Zaire.

Mr and Mrs M W Ewings and family on 1 April from Chandraghona, Bangladesh.

Miss S M Le Quesne on 2 April from Dacca, Bangladesh.

Rev E L and Mrs Wenger on 2 April from Dacca, Bangladesh.

Mr and Mrs E F Gouthwaite and daughter on 8 April from Potinga, Brazil.

#### Births

On 21 March, in Birmingham, to Mr and Mrs Michael J Abbott (designated for Zaire), a daughter, Kathryn Sarah.

On 29 March, in Bristol, to Rev Alan N and Mrs Goodman (designated for Brazil) a son, Benjamin Philip.

#### Marriage

At Denmark Place, Camberwell, on 12 April, Mr Martin Sansom to Miss Lorraine J Carr, both of Upoto, Zaire.



Missionary

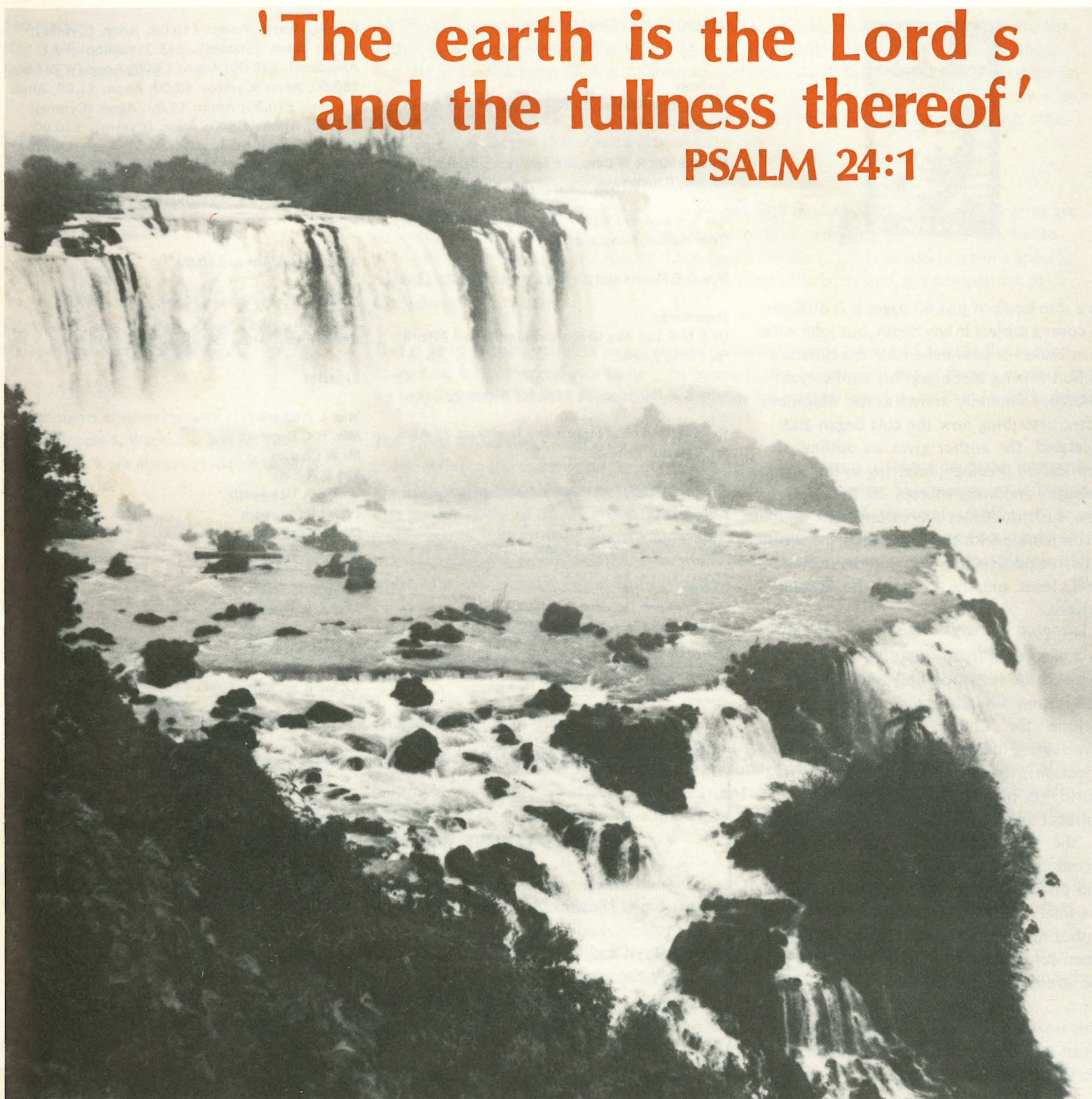
# HERALD

The magazine of the Baptist Missionary Society



AUGUST 1980  
PRICE 12p

**'The earth is the Lord's  
and the fullness thereof'  
PSALM 24:1**



*Iguazu Falls, Paraná, Brazil*



# BOOK REVIEW

## THE RISING OF THE MOON

by John Allan

Published by Inter-Varsity Press £0.60



In a slim book of just 60 pages it is difficult to cover a subject in any depth, but John Allan here makes a comprehensive examination of Sun Myung Moon and his Unification Church, commonly known as the 'Moonies'. After describing how the cult began and escalated, the author gives an outline of Unification theology, referring to the *Divine Principle* and other sources. He then shows how such doctrines are inconsistent and incompatible with the teaching of the Bible, referring particularly to belief about the fall, God, Jesus and the Lord of the Second Advent.

In a chapter entitled 'Beneath the Surface' some of the less appealing aspects of the Unification Church are discussed. These include the Church's deception and lovelessness (despite a superficial show of affection), its connection with the spirit world, its money-making activities and political ambitions. Another chapter looks at the Church's various and dubious techniques, often referred to by the press and distressed parents as 'brainwashing'. In the final chapter, 'For Christians only', the author makes suggestions about how to react when confronted by a Moon missionary on the street.

This small book is a very useful contribution on an important subject about which every Christian should be informed.

JMB

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(11 April-27 May 1980)

## MISSIONARY MOVEMENTS

### Arrivals

Miss S. Headlam on 22 April from Chandraghona, Bangladesh.

Mr and Mrs R W Case and family on 27 April from Barisal, Bangladesh.

Rev J A and Mrs Watson and family on 30 April from Barisal, Bangladesh.

Miss G E MacKenzie on 13 May from Bolobo, Zaire.

### Departures

Dr S D R and Mrs Green and family on 17 April for Pimu, Zaire.

Miss R R Harris on 20 April for Kimpese, Zaire.

Rev D C and Mrs Norkett and family on 29 April for Yakusu, Zaire.

Miss P E Gilbert on 4 May for Mbanza-Ngungu, Zaire.

Mr J F Norwood on 16 May for Tondo, Zaire.

### Births

On 21 April, at Chandraghona, Bangladesh, to Mr and Mrs C Laver, a son, Matthew.

On 11 May, at Port of Spain, Trinidad, to Rev N and Mrs Walker, a daughter, Naomi.

**General Work:** Anon: £10.00; Anon (Cymro): £5.00; Anon (Stamps): £48.25; Anon (FAE Aberdeen): £10.00; Anon: £3.00; Anon (W & EF): £80.00; Anon (Cymro): £7.00; Anon: £1.00; Anon (Luton): £10.00; Anon: £5.00; Anon (Cymro): £10.00; Anon: £2.00; Anon (Cymro): £10.00; Anon (Friend in Scotland): £50.00; Anon (Cymro): £11.00; Anon (Whitsuntide gift): £2.00; Anon: £30.00; Anon (India): £50.00; Anon (Cymro): £8.00; Anon (FAE Aberdeen): £10.00; Anon: £5.00.

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## NOTES TO USE WITH YOUR PRAYER GUIDE

**Laura Hinchin** (8 August) now starting literacy work in Cuiabá, Mato Grosso.

**Boyd and Patricia Williams** (28 August) awaiting visa to return to Brazil. Please pray for this.

**Miss A M Pearson** (9 August) has passed into the presence of her Lord.



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Rev A S Clement  
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## Editor

Rev A E Easter

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All must be aware of the stresses which exist among the members of the Common Market with regard to the Agricultural Policy of that community. The French refuse to allow imports of English lamb for fear of the damage it may do to their farmers' living standards. The British protest about the influx of French golden delicious apples to this country which threatens the English Cox's orange pippin trade, and there are disagreements with other countries over this or that commodity.

## The West looks for financial profit

This arises because in the West we are concerned with market economy farming. Farms are an industry in which capital is invested for which those providing the money look for an adequate return for their investment. Each farm, therefore, tends to specialize in a specific number of products which it believes it can produce efficiently and at a competitive price so securing a ready sale.

This type of farming requires large reserves of capital, and is subject to market fluctuation, as we have seen in recent years when, for example, the bottom fell out of the pig market, as we say, and many farmers engaged in raising pigs for market found themselves in difficulties.

## The Third World seeks food

In countries overseas, however, this type of farming is very rare. In those countries where the BMS works there is mostly, what is called, subsistence farming. This means, by definition, that each family or small group grows just what they need to supply their own food requirements, with perhaps an occasional small surplus. Such farming may, of course, be at risk from drought, floods or other natural disasters, but for the most part it does sustain life which is so much at risk in the Third World.

There are those who feel that market economy farming with its increased financial potential is the way forward for the Third World but few developing countries have available the investment capital needed for such methods or the expertise to operate such schemes.

## Improvement rather than change

Development, therefore, in agriculture in countries with which we are associated has been relatively slow and geared to the local needs. Our agricultural missionaries have aimed at improving the quality of farming rather than changing the style of it; of easing the burden of the farmer by introducing simple implements without dispensing with manpower and so creating unemployment problems.

Great efforts have also been made to encourage the production of protein foods in one form or another since so much illness and suffering is occasioned by the lack of protein in most of the diets. Our missionaries have also been active in suggesting better and more reliable ways of irrigation so that the effects of drought can be overcome. The importance of their work cannot be over emphasized in these countries where rapid population growth demands greater food supplies.



# AGRICULTURAL DEVELOPMENT AT TONDO

by Michael Putnam, treasurer of Operation Agri

The planning and development of an agricultural project in conjunction with a mission station in an underprivileged area of the world is far from straightforward. It is never possible to take a package of farming practices from technologically advanced agricultural countries like Britain and establish them in an underdeveloped, primitive economy such as Zaire. Even if such methods of farming were feasible they would be of little benefit to the local people because they would be unable to adapt to them.

## Three basic questions

When a local church union, in conjunction with mission staff, decides to establish an agricultural project and makes some farm land available on or near the mission station, a missionary with agricultural training is appointed, commissioned and sent out by the Society. When he arrives and has completed his language study, he has to decide how best to use the land and develop the project. Three very fundamental investigations will guide his decisions. Firstly,

what do the local people eat i.e. what crops are grown for food, what animals kept for meat and what else could be beneficially and easily added to their diets without risk of prejudice or taboo? Secondly, what are the local farming methods and climatic restrictions? Thirdly, what is the motive power used by local farmers — are they labour extensive with everything done by hand-tool; are oxen used; or are they familiar with machinery and able to repair and maintain it?

It is essential that any agricultural project must begin from where the farmer is. If the staple diet of the people is rice then there is little point developing a project growing tropical varieties of bread wheat. And if all the field cultivations are by an army of people with hand-tools, then the introduction of a tractor and three-furrow plough would take away the income and means of livelihood of a large number of families and increase rather than decrease the hunger problem. Each missionary agricultural development must seek to improve what is already familiar

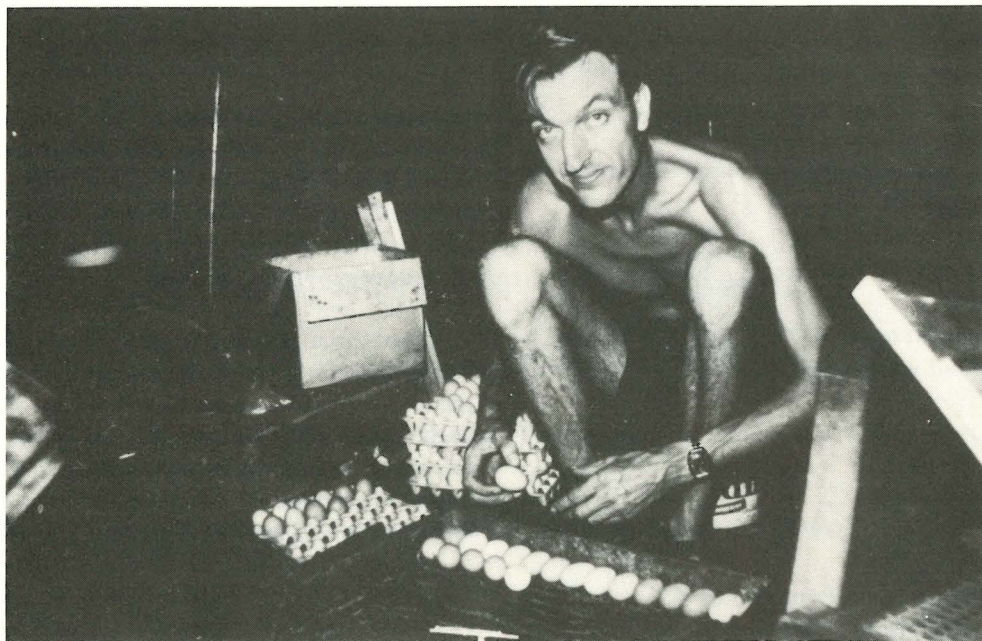
rather than introduce, in the early stages, crops and practices which are completely foreign.

## A salutary experience

Last November, I had the privilege of visiting the agricultural project at Tondo, in the equatorial forest area of Zaire. The purpose of the visit was to learn at first hand of the problems and prospects of agricultural development in this region and to make suggestions and recommendations for possible future development. Unfortunately I was limited to only a week away from work so it was necessary to travel out, visit the station and return, all in eight days. Although I cannot say that all the travel plans worked smoothly, I achieved all the basic objectives. The travel story is a saga in its own right which is published in the Baptist Men's Movement magazine, *World Outlook* — October 1980 issue. I would record my thanks to all those who made the journey possible, particularly Andrew North in Kinshasa who took care of the travel arrangements in Zaire and collected me



*Field beans*



*John Mellor sorting eggs for the incubator*



from, and delivered me to, the airport for the various flights, and most particularly to John Mellor, the agricultural missionary at Tondo, who drove over the forest 'roads' to Mbandaka on two occasions to collect and deliver me to and from the internal flights.

During my visit I stayed with John and Rena Mellor in Tondo village. Mark Pitkethly, who is working in Zaire for a year, was also staying at the house. A few days spent in such a village in the heart of Africa is a salutary experience and should be mandatory for all of us who are so used to the amenities of 'civilization' that we take them for granted. There is no electricity in Tondo so paraffin lamps are lit when night falls; there is no running water so the rain is collected in a large tank and a tubful is kept in the 'bathroom' — a bath is either a few inches of water in a tin bath or a dip in the lake at sundown; there are no shops, public transport, petrol station nor industrial employment nearer than Mbandaka, 80 miles away.

#### **Tapioca and maggots**

The staple diet of the local people is manioc. This is a root which looks rather like a dahlia tuber and is also called cassava or tapioca. It can be cooked just as a root, when it has the consistency (and flavour) of indiarubber, or grated and mixed into a dough before cooking like a scone. As a vegetable it is served with fish and garnished with cooked manioc leaves. It is also served with stewed goat or sheep mutton, or with chicken, when these are available. During certain months of the year numbers of juicy maggots hatch out and start climbing the trees. When cooked these are regarded as a delicacy. Though they keep chickens, the local people do not eat eggs. In common with many other African tribes, they believe that eating eggs will prevent them from having children and it is difficult to persuade them otherwise.

Tondo is about 80 miles south of the equator.



It has a high rainfall of about 70 inches a year, and a very short dry season lasting no more than a month in June/July. It may rain heavily at any time of the year, followed, within minutes sometimes, by equatorial sunshine. The rain washes all the plant foods out of the upper soil layers and the sun burns away all the organic matter, leaving the soil surface like a desert. The local farming system is to cut down and burn part of the forest and grow manioc for three or four years between the stumps. Then they cut down some more forest for cultivation and allow the piece they have cropped to revert back. This has been the only way they have been able to maintain soil fertility but it is an inefficient use of land and manpower.

#### **'Don't count your chickens ...'**

How can one plan an agricultural development project under these conditions? The major dietary problem is a lack of protein from meat or milk, particularly for the children, and the main restriction on agriculture is the difficulty of maintaining soil fertility in exposed land. John Mellor, who has worked at Tondo as a missionary for ten years, decided that the production of poultry was the best way of meeting the local protein needs and that crops grown on ridges are most likely to avoid soil erosion. Both plans have had some limited success and the time has now come to see whether they can be revised and stepped up in any way.

The original intention of the poultry project was to provide improved chickens to lay eggs for hatching into many more meat

chicks than the local hens produce. The native Zairian chicken is very small and lays only about 30 eggs a year. There are obvious advantages in developing flocks of the British birds. Unfortunately the local people have taken a very short-sighted view of this. They have accepted or bought birds hatched by John Mellor but, rather than keeping them for future breeding, have eaten them straightaway. No flocks of British birds have been developed. It also seems likely that there will not be any change of heart or lifestyle of these people. The poultry project must therefore be adapted to produce many more birds for eating directly. It must take on the entire breeding responsibility for the poultry requirements for the whole village and district, until such time as the local people are prepared to breed their own poultry.

#### **'... before they're hatched'**

An output of, say 1,000 birds a month seems to be a reasonable target. A number of other problems have to be resolved before such an output can be achieved satisfactorily. A thousand birds a month result from about 1200 eggs set in incubators. This requires a flock of about 100 breeding birds including about 20 cockerels. These must be fed throughout the year and the resulting chicks fed for a few weeks until they are mature enough to be sold or given to the local people. A total of at least 50 tonnes of poultry food would be needed of which about 40 tonnes would be locally grown

*continued on page 119*



# HEALING THROUGH PLANTS

Written up by Gwen Hunter from a conference given on 9 February by Dr Mwimba.

It is common knowledge that there are three kinds of illness here in Lower Zaire. There are those diseases for which one goes directly to the doctor, such as malaria, tuberculosis and sleeping sickness, those needing to be treated by a herbalist and those which need the intervention of the family conference.\* In the latter cases it might well be that in the end the doctor's help is sought, but in the early stages of the illness this is often not the procedure.

In 1975 we became interested in the plants that the herbalist uses and determined to discover for ourselves their real usefulness. Firstly, we wanted to take away the mystical element in the treatment with plants and show that they can be used by anyone if understood properly. We were eager to put the relation of the doctor and the illness on its proper footing and we wanted to use as cheap a source of useful drugs as possible to treat illness. These plants are abundant in our area whereas modern medicines are not. Even in Kinshasa medicines are very difficult to obtain and are usually highly priced.

## Autopsy saves life!

We approached several herbalists for information about their plants but each man wanted to keep his secrets and we were making virtually no progress. Then one day on arrival at Luozi I was sent back on the route to do an autopsy on a man who had been treated by a herbalist and who had died. The herbalist was in prison because of the death. Some little while after this event, a herbalist presented himself at the hospital and thanked me warmly for saving his life.

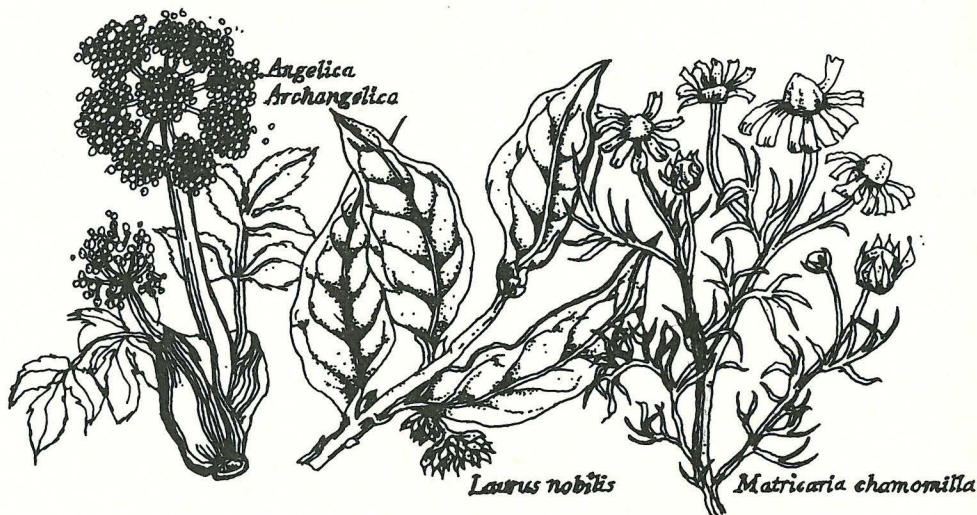
I did not understand for as far as I knew I had not seen him before. He explained that he was the one who had given the plant extract to the man who had died. The autopsy result had saved him. He was a very methodical man and always recorded all the plant doses he dispensed. This particular plant was dangerous with alcohol and he always warned his patients. Knowing that the sick man was an alcoholic he had refused to treat him but the man had finally sent another member of the family to obtain the draught. The autopsy showed a necrotic liver being the cause of the death.

So my new friend came to bring me some samples of the plants he uses. He told me that he always administered the doses in public and always swallowed some himself to show that it was not poisonous! After that, other herbalists started to come and each wanted something in exchange. So many came that we just could not afford the payment so we had to stop them, but that started us off on an examination of more than 800 plants that the various herbalists use. We collect them ourselves — we have a small band of helpers to do this — then they are often dried and sometimes powdered for preservation purposes. Some we find more active if used fresh; with others it does

not matter. We experiment with the plants on ourselves, one of my first guinea-pigs being my wife, and on willing volunteers. Out of the 800 plants examined we have rejected 500 as having no medicinal value and have classified more than 300 along with their dose (usually according to fistful to be extracted and made up into liquid) and usage.

## Putting colour in the blood

To cite an example of plants we rejected: there are a number of plants which are either red themselves or give a red extract and nearly all have been said to be good for treating anaemia — being red they are supposed to build up the blood! In classification we also do simple chemical tests and botanical descriptions. We test the acidity/alkalinity of the plant extract and juices and we weigh the fresh sample picked, again after drying and yet again after powdering. We have also done some controlled testing to distinguish the psychological effect from the real effect. We have been in touch with analytical laboratories in Sweden to examine the active compounds and we have friends in the university in Kinshasa who have given us the botanical names for the plants and made helpful suggestions.



\* a family discussion to try and discover who, rather than what, is responsible for the illness.



## AGRICULTURAL DEVELOPMENT AT TONDO

*continued from page 117*

We have, as yet, made no real headway into finding out the optimum dose but proper dose regimes would be associated with our analytical studies. Nevertheless we have found many plants to be valuable in treatment and have introduced them into our hospital practice either as a liquid extract or in capsules (after powdering) and also on occasions as a piece of plant to be chewed or sucked. In fact some of our patients actually prefer this treatment and if a piece of a plant or a liquid concoction is not given, they ask for one.

It seems that many plants treat stomach pains and diarrhoea. Some we have used for their sedative effect and for treating asthmatic attacks and coughing. There are several for rheumatism and lumbago or any sort of muscle pain. We have found the juices of certain small fruits useful for treating eye infections and a leaf extract helpful in cases of threatened abortion. Other leaves give an antiseptic extract for cleaning wounds and a bark extract gives a good result when used to treat amoebic dysentery. And so we could continue for we have made many useful discoveries for treatment in making use of the nature that God created round about us.

### **'I have given you every plant'**

This study which is still continuing has proved and will continue to prove useful to our presentation of the gospel. Jesus is for the whole man and there is nothing new in the world. These plants have been with us since nature began, used firstly by the herbalist and now tapped by doctors for the benefit of mankind. Here on our doorstep we have a means of healing which can cut down the cost of treatment for various illnesses. God gave us these things for our use and we will use them. Thank the Lord with us for Christian medical personnel who use to the full His gifts for the healing of body, mind and soul.

cereal grains and 10 tonnes of vegetable or animal protein meals. These amounts are not available at the moment.

Then the project would require large, reliable incubators and chick brooders. It would need a larger feed grinding and mixing unit. And it would require two or three full-time trained people.

The most suitable answer to the food problem would be to grow suitable crops on the project itself. In order to achieve these production levels, the problem of soil fertility under these climatic conditions has to be solved — and experts have been trying to do this for years. A start has been made by trying different crops to see which can produce satisfactory yields under these conditions — maize, okra, groundnuts, soya beans, winged beans and field beans are being tried this season.

A new type of incubator using solar energy has been designed by Jack Norwood of Southend and built with the help of friends in the Southend churches (featured in August 1979 *Missionary Herald*). If it works under the local conditions it will solve one of

the problems which has been to control paraffin-heated incubators within fine limits of temperature and humidity, to ensure a good hatch of viable chicks.

The plan has been made. The problems have been isolated. Now John Mellor seeks practical answers so that the project can develop along the proposed lines.

### **Advisory committee**

Perhaps this account of the planning and problems of an agricultural project has illustrated the range of decisions that have to be taken on the spot according to local conditions and requirements. Shortly an agricultural advisory committee is to be established by the BMS to assist agricultural missionaries by providing the expert help of specialists with experience of overseas agriculture. Such advice is very necessary in the long term planning of agricultural development and extension. Some of the members of this new committee will be drawn from the Committee of the Baptist Men's Movement Operation Agri project. It will also provide a bridge between the BMS discussions of project policy and the Operation Agri project-funding decisions.



*Mark Pitkethly, preparing the ground at Tondo*



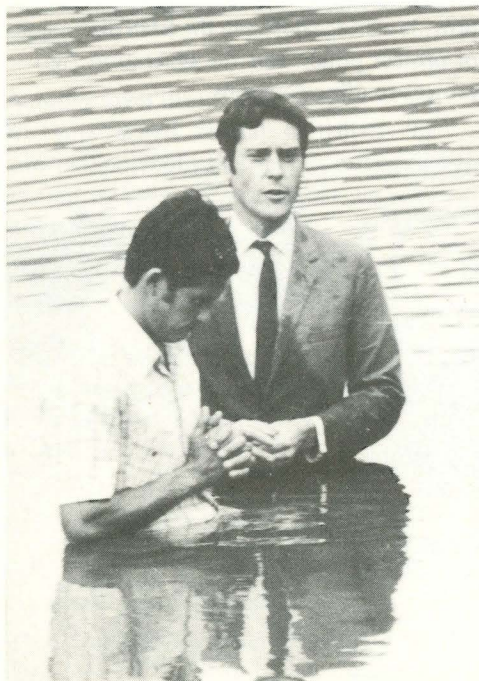
# THE ITAIPU STORY

by Derek Punchard

Itaipu has been described as one of the greatest evangelistic opportunities in Brazil today. This has come about through the decision of the Brazilian and Paraguayan governments to utilize the potential of the River Paraná, one of the seven largest in the world, to build the world's largest hydro-electric dam, 12,600,000 kilowatts in generating capacity, near to Foz do Iguaçu.

Work began at the end of 1975 with the excavation in rock of a diversion canal. This was opened in October 1978, and the construction of the concrete dam across the river begun. This is planned to be completed in October 1982, when the reservoir will be filled, forming a lake of 1,400 square kilometres. During the following six years, the 18 turbines of 700,000 kW each, will be installed according to the increase in demand from the industrial area of great São Paulo/Rio de Janeiro, which will absorb most of the energy.

*Derek Punchard baptizing at Foz do Iguaçu*



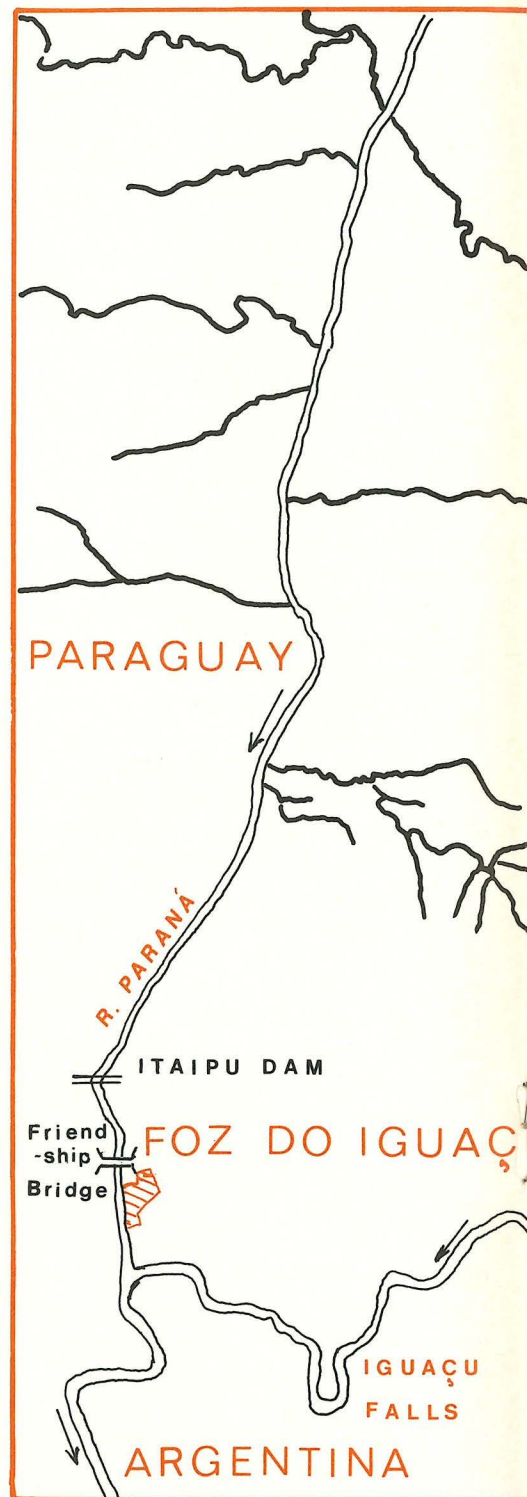
## Beginnings

The development of Baptist work in the state of Paraná, where BMS missionaries have been co-operating for the past 25 years or so, has accompanied the population movement into the state. Where Baptist immigrants came from the states of Rio de Janeiro, Minas Gerais and Espírito Santo, their evangelistic zeal has created some of the strongest churches today, principally in the west, northwest and north of Paraná, whilst the south, southwest and far west was occupied by predominantly Catholic immigrants from the south of Brazil, and Baptist growth has been much slower.

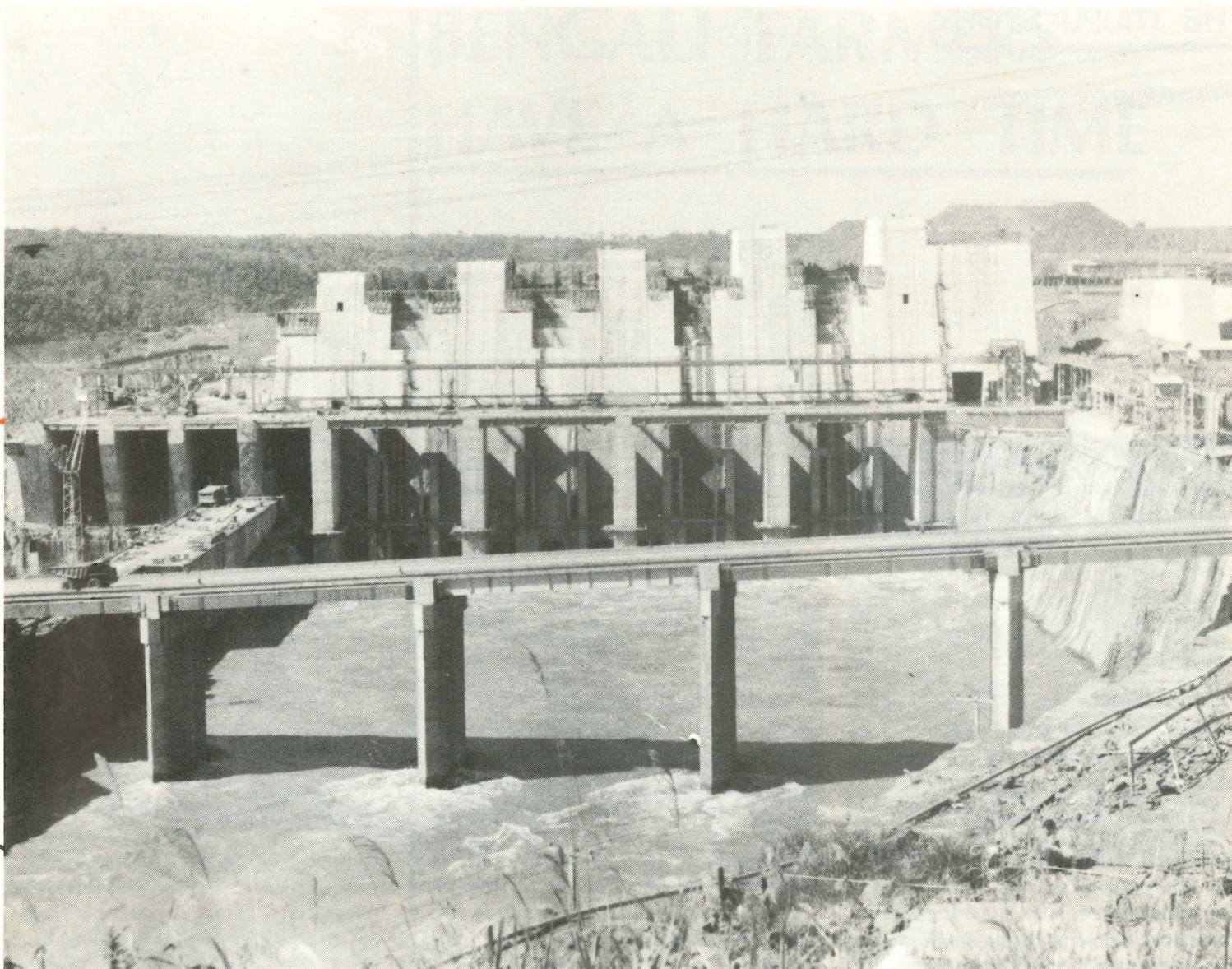
Foz do Iguaçu, though a municipality for over 65 years, remained a dusty frontier town on the borders of Paraguay and Argentina. Its life has been maintained by the presence of the Frontier Battalion and the slowly developing tourist industry around the famous Iguaçu Falls. These are now the number two attraction after Rio de Janeiro. It was not until 1967 that a small Baptist congregation was formed in Foz with a few families who had arrived in the town. By November 1974 the church was organized with 88 members and a lay pastor.

## Growth all round

From that time the town began to boom, with the stimulus of Itaipu, and in five years the population grew from 18,000 to its present strength of over 130,000, with an accompanying transformation in the whole infrastructure of the town. We arrived here with the first of the construction workers in March 1976. After the then pastor moved to Rondonia, the church invited me to the pastorate in July of that year. By the end of that first year the number of members had risen to 188, and we began plans to build a new church at the side of the hall we were then using.







*Part of the ITAIPU dam*

## PARANÁ, BRAZIL



At the same time we began holding services in the first of the residential estates built by the Itaipu company, at that time with 829 houses completed. We met in the houses of church members, and later in a school on the edge of the estate. It soon became obvious that the work of constantly integrating new members into the church, the building work on the new church which I supervised and administered, the pastoral oversight of two rural congregations, and the rapidly growing evangelistic opportunities of the Itaipu Estate 'A', growing to 2,500 houses with a further projected estate of 2,900 houses, was not feasible for one pastor and a church still in formation and not capable of promoting the necessary expansion of the work.

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# THE ITAIPU STORY

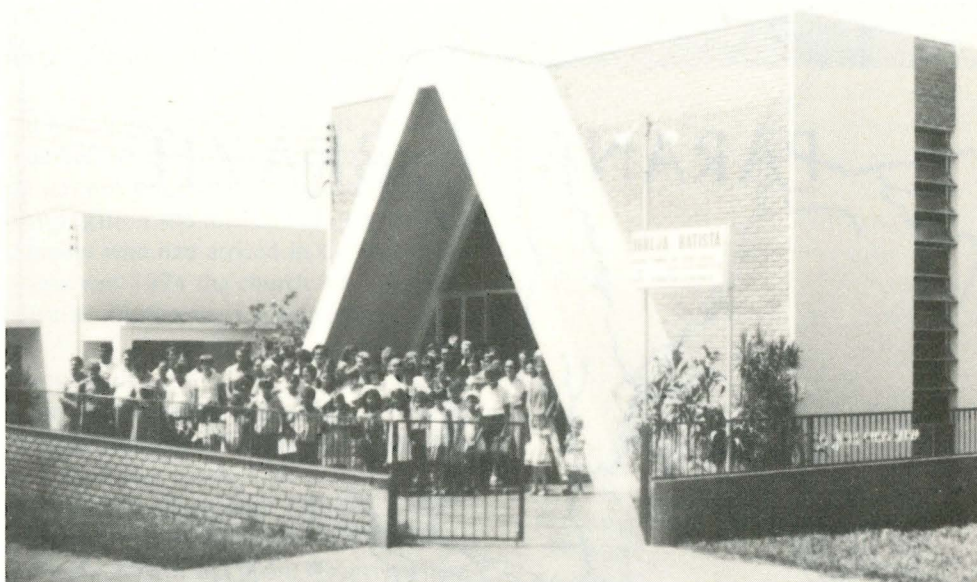
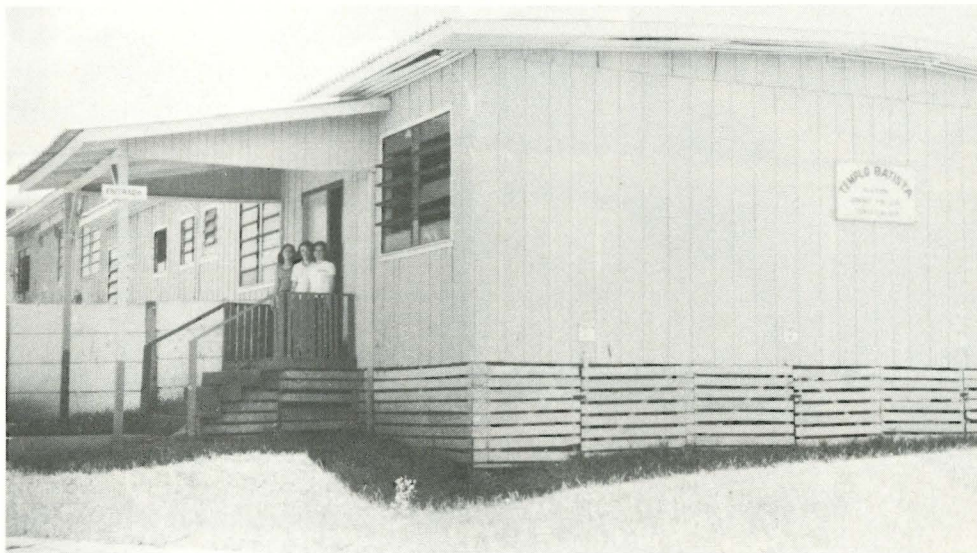
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## New projects

So it was that I requested at the Annual State Convention in July 1977, that the Brazilian Baptist Home Missions Board should be invited to conduct an evangelistic campaign in the two residential estates built by Itaipu. In December 1978, after months of planning and preparation, 30 mixed seminary students arrived in Foz to begin Operation Transitaipu 1. After intense house to house visitation, literature distribution, home Bible studies for those interested, meetings for children in the open spaces, and services and rallies in homes and halls, a good group of interested and converted people were meeting regularly.

The next phase of the operation was that of consolidating the work. Two pastor-missionaries and three itinerant workers were nominated by the Mission Board, who support them, house them and provide a car, with the help of State Missions. A meeting place had long been a problem, and the subject of much prayer. For two years I had been writing letters and insisting on a place to meet inside the area of the estate. Now at the exact moment when we had a pastor to lead the work, I was called to the Itaipu offices to receive the keys of the 'Blue Hut', freshly painted for us too! This provides the main hall, several rooms and bathroom to house the new congregation in Vila 'A'. Not long afterwards we were offered a site in Vila 'C', with some abandoned buildings, which were rebuilt with a tremendous effort by the members and the other pastor, Xavier dos Santos, then responsible for that congregation. Encouraged by these results, I then asked for the use of one of the houses as a manse, but that has not been forthcoming as yet!

During the year the work grew, and 60 new members were baptized in the four congregations in which the church now gathers in Foz. The fourth congregation was opened two years ago on a new estate in



*(top) The 'Blue Hut' congregation at Vila 'A'*

*(bottom) The new church building at Foz do Iguaçu*

another part of the town. It meets in a wooden building moved to the town from a farming area from which all the members had moved away. For two years the church supported a lay evangelist in the leadership of this congregation, who moved last year to Rondonia.

## Building with bricks

Meanwhile, work on the new church building had been continuing slowly, as funds came in from local giving. As the church grew in numbers, the giving increased by leaps and bounds, so much so that a new budget was needed each six months! In 1977, the



# BENGALI FARMERS HAVE A HARD TIME

by Colin Foulkes (home after serving in Bangladesh)

foundations and basement were completed, and before our furlough in 1978, the walls were up and the roof on. On our return in September, we began the phase of completing the basic structure, with window and door frames, plastering inside and out, and electrical and hydraulic installations. By the beginning of 1979, we were able to programme the completion of the work with flooring, ceilings, windows, painting and furnishings. Finally, on the outside, we planned the landscaping, paths, walls, pavement and gardens. Praise the Lord, on 3 November, the church's fifth anniversary, we were able to open the finished building virtually free of debt.

## Looking ahead

Today, with the baptism of a further 21 candidates on 2 March, the whole church has grown to almost 400 members. Plans are being made to organize the two Itaipu congregations into a second church under the leadership of Pastor Jim Moon. What of the future? All the churches in Brazil are participating in the Second National Evangelization Campaign, where the emphasis is on the daily testimony of each member of the church, combined with the use of a gospel leaflet. Our members here are beginning to dedicate themselves to this ministry, and we are seeing new faces in the congregation. This daily witness is being backed up with other forms of evangelization such as visitation, house meetings, use of the local radio, and a series of special services in May. The future of the work in Itaipu still depends on the lease of a piece of land, the building of a small church there, and the teaching and building up in the faith of the new Christians.

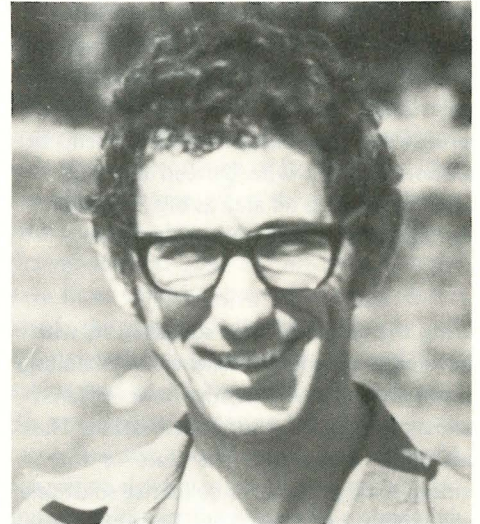
We continue, as until now, to look to the Lord for His provision of all our needs, and to the prayers of His people to sustain us through His Holy Spirit.

Ordered, yet natural beauty. Tall, evenly spaced umbrella trees beneath which grew palms, and between these, exotic shrubs of various shades of green, some with flowers, tall grasses and hanging creepers covering every inch of space. The whole mass of vegetation which was competitive, yet sharing ground and sunlight efficiently, gave me an overwhelming feeling of discovery.

I stopped the boatman, and we sat in the canoe that hot afternoon, gazing at the great swamp forest and feeling the rocking motion of the river. The silence was broken only by the slap of the waves. We had come south into the Sunderbon (*Sunder* = beautiful, *bon* = forest) leaving the last inhabited region ten miles behind. We had entered this vast nature reserve of Bangladesh, about which we had heard many stories. Reputed to live here were giant snakes and crocodiles, the notorious Bengal Tiger (a swimmer and jumper of legendary prowess), ghosts and fierce bandits. I looked the other way to take in the vista of the huge river, two miles to the opposite side, running to the horizon behind us and to a huge bend in front. The silence and the beauty were a fascinating combination, brilliantly lit by the hot sun, the trees unmoved by any breeze. Was it like this a million years ago? A primitive, untouched world. Was it possible that only a few hours' paddling away began a land of human misery, where millions waged a daily war against extinction?

## Unprepared for the shock

But it was true. After three years in Bangladesh I was as familiar as anyone with all the unpleasant details, which would fill many pages. The once-proud Bengal of rich organized kingdoms, overcrowded by nearly 100 million of their thin ragged descendants, has become the bankrupt disorganized Bangladesh of today. Cleared of the extensive tropical forests that once offered abundant timber and food, for an agriculture which



cannot support its exploding population. A country whose condition issues a warning about a future world where the population will outstrip food resources, has presented itself as a study-case for world experts who in turn have produced statistics on almost every aspect of human existence. No amount of reading, however, had prepared me for the shock of a personal encounter with Bangladesh, even though subsequent conversations revealed that I knew more about their country than most Bangladeshis. I realized that the absence of the subject from our television screens did not mean that life in Bangladesh had graduated much from the horrific.

So it was that I had come 15 miles further south, at the start of yet another personal encounter with farmers living in Christian villages by the edge of the Sunderbon. This was to be a mini adventure in itself, beginning when I volunteered to interpret for a photographer hoping to get shots of tiger and crocodile, and ending in a day-long canoe dash, everyone paddling, to get a critically ill Australian explorer to the

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# BENGALI FARMERS HAVE A HARD TIME

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Catholic bush hospital. During visits to villages 20-40 miles south of Khulna where we lived, the hazardous passenger launch and slow, rickety country boat (both usually overcrowded) had become familiar forms of transport for my wife Doreen and me, travelling through an area as big as Sussex, interlaced with waterways but no roads.

## Scratching together a living

During the time we were squashed in with schoolmasters, *moulvis* (teachers of Islamics), policemen and students, the hours offered endless opportunities for conversation. Their main topic was always the state of the country, their personal or collective solutions and justification of their role. The knowledge that I wanted to help the farmers always resulted in the 'educated' assuring me that the laziness of the farmers was the cause of the food shortages. A little later I would be in the fields with some of the 'lazy' farmers, who, bodies emaciated with labour and under-nourishment, were farming with their bare hands or small tools that merely extended and sharpened those hands. We talked with wives and their 10-12 year old children, doing hard farm work because the farmer had been sick for weeks. No one knew what was wrong or when he would get better, as they had no money with which to call the doctor or buy medicine. In a region where ignorance and non-availability of a balanced diet prevailed, it was easy to guess the reason for his illness.

I recall how my tears broke through my 'emotional bracing' during a meeting with a poor farmer whose rice crop had failed. He had sold his only cow and was buying relief wheat from the USA because it was cheaper than his neighbour's rice. His family had been living on one meal of wheat-gruel a day and he was by then too weak to walk much. He was pleased to see me, and as I left he insisted on giving me one of the best of the few melons he was growing in order to earn



some extra money.

## Goats reap the benefits

We visited the villages staying a few nights in the *bari* (family house). Here was a collection of huts facing a courtyard, served by the nearby pond from which water could be carried, and an open latrine, far enough away to dispense the smell. Around the *bari* grow shading groups of date and coconut palms and banana, beneath which are big taro plants producing large starchy roots. Each palm produces 50-100 nuts a year and a bunch of bananas mature in nine months, but thieves operate continually carrying off much of the villagers' produce at night.

These food plants are fairly resistant to the ever present wandering goats who present a big obstacle to improving village food production. The ravages of goats were the people's constant excuse for not making vegetable gardens, and using the free seeds we offered them sent out by Operation Agri. Some built fences and grew thorn bushes around their gardens. I gave them seeds, advice and instruction. They raised seedlings, protected and nurtured them. All should have been well and certainly the results encouraged them to do more, but the goats won nearly every time. Able to jump, climb and attack the fences, they got into the garden and in ten minutes destroyed hours of hard labour, plus the farmer's enthusiasm for growing nutritious vegetables for his family. It is said the goats belong to influential men in the village against whom it is best not to say anything. They wander at will through *baris*, fields and bazaars snatching mouthfuls of this and that. The goat is well adapted to life in Bangladesh, giving as much milk as most cows, able to live on anything vegetative and looks fit and healthy.

## Draught animals are too weak

The cows on the other hand look thin and unhappy. We were always trying to encourage farmers to feed their cattle better and introduce improver bulls. I feel very strongly that the future of Bangladesh depends on stronger draught animals. Machines cannot be generally introduced into agriculture yet. The weakness of the present draught animals is the main factor holding back agri-development. The lack of power to the farmer's hand prevents new methods and implements being introduced, causes poor work rates and skimpy cultivation. Farmers agreed with me that a diet of rice straw and a little wild grass is inadequate to build and energize their animals. However they only agreed reluctantly to plant the fodder grass I gave them, arguing (validly) that the goats would get it first, which they probably did as the idea turned out to be a complete failure. Our friends still have to be convinced that average milk yields (cows two pints, buffaloes four pints a day) and pulling power, can be increased up to five times by the introduction of good strains and new types such as Red Sindhi, and Friesian crossed with Haryana.

Another aspect of this subject about which they are very concerned is animal health. They talk about regular and heavy losses of cattle from disease, which strikes suddenly and sometimes sweeps uncontrolled through their small herds. This is one of the main causes of poverty and hardship among them. The only protection they give is washing the animals in the river to keep off blood suckers. The diseases they describe can be controlled by vaccines and medicines, and such control would be an essential part of the cattle improvement programme we envisage. Vaccinating cattle on a spasmodic basis presents various problems, which prevented



*The tank at Khulna, used for irrigation, for breeding fish and by the Bengalis for washing*

# ONE MAN AND HIS CHICKENS

by Frank Gouthwaite

us from doing it, and would entail liaison with government agricultural officers in the future.

Chicken meat and eggs are in great demand, and the farmers deplore the poor condition and production of their flocks. Village chickens usually expend most of their energy searching for food, and lay their eggs in any comfortable place. Most of what has been said about cattle applies here too. Improvement of feed, breed and care is badly needed.

## Struggling for most of the year

The Baptist villagers of Khulna would invite us to stay with them in the cold season for then life is easy and pleasant. They were not pleased when against their advice we went at other times. We needed to see how the farmers coped all the year round. The hot season was not the time for long walks when we attempted to gather first-hand information, 100°F being the average temperature on one visit. We could see the soil being baked and depleted of its fertility under hot sun, and men and animals suffering from the saline drinking water. Visiting during the monsoon entailed exhausting walks through deep mud, finding the farmers waist deep in water building flood barriers, and thirdly, living in wet clothes. In this way we shared for a few days the hard, inescapable lives the Bangladeshi villagers lead for most of the year. Yet their faith in Christ has much to teach and encourage us in its completeness and simplicity. Through sharing practical and spiritual things with them we received much blessing.

The Bangladeshis are proud of their hard-won independence and those in the Baptist Church want to grasp new opportunities to witness for Christ. We pray that the work we do with them, in their green and beautiful land, will add to their harvest, both material and spiritual.

CEBADER (created from the Portuguese, *Centro Batiste de Desenvolvimento Rural*) was inaugurated on 1 May 1979. It is the rural development centre of the association of Baptist churches of the coastal strip of Paraná, Brazil's third most southerly state. Peggy and I went to Brazil in February 1976, at the invitation of the association, and see the establishment of CEBADER as the main achievement of our four year term. We hope, in the Lord, to return at the beginning of 1981 to build on the foundation that has been laid, and increase the scope of CEBADER so that many more people in the region can be benefited.

Our first term has been mainly occupied with the establishment of CEBADER and of the demonstration farm which is our proof that the methods we advocate are viable in the conditions prevalent in the region. These demonstrations currently include cows, pigs, chickens, passion fruit and citrus. The whole work is so new that few people have greatly benefited as yet, but here is the story of one man.

## Meet José

José is about 42 years old and is the vice-moderator of the church in Potinga. As the small churches are often without an ordained minister to conduct the services, each church elects one of its members to be the one in charge when there is no pastor present, and that person is called the vice-moderator. José and his wife, Palmira, have three children, the eldest being Mariza, who is the teacher at the local school. José is quite well educated by local standards, having had about five years of schooling. His intelligence is seen in his ability as a carpenter, and also in music, having taught himself to sight-read, so that he now trains church choirs in the region to a very high standard.

Most of his schooling was done in Paranaguá, the port about 100 kilometres away. Just by itself that means that he has far more experience of the great wide world than do

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*Entrance to the CEBADER project at Potinga, Brazil*



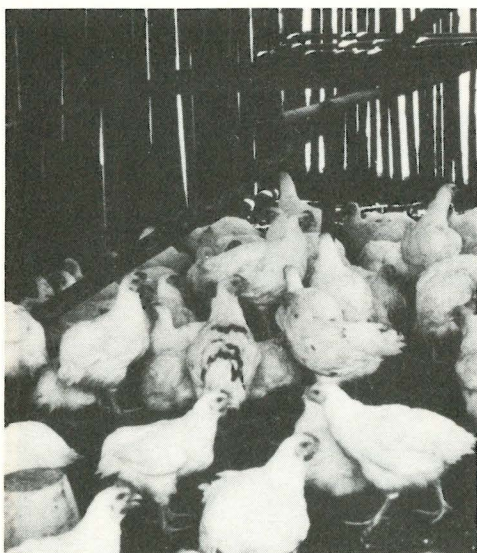
# ONE MAN AND HIS CHICKENS

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## *Chicks ready for vaccination*

most of his fellows. But even with that experience, his knowledge of the world at large is very small by our standards. He has no television, no newspapers, no magazines, no access to books (apart from the Sunday School Study Guide), and no friends to whom he could write. His only regular contact with the world at large would be via his transistor radio. But he has never been very interested in the rest of the world anyway, so he only uses the radio to listen to evangelical programmes, which tend to stick very closely to evangelism and avoid any form of social comment.

José, like most of the families of the region, kept a few chickens — about 30, scratching around in the undergrowth all day, and being thrown a handful of maize morning and evening. These chickens would lay about 60 to 80 eggs in a year. But José also knew of the existence of high-laying poultry. He knew that with our 30 or 50 hens we always had eggs for sale, even when everyone else's birds had stopped laying, and he had even heard rumours of Japanese people keeping hens that laid two eggs per day. (If there is any truth in such rumours, please let me know!)



*Natanael's fattening birds*



## **A good buy?**

So José was quite interested when a lorry came along the road, loaded up with day-old chicks of a special breed. The trader told him they were good layers and good for fattening, and that they were all females, which suited José down to the ground. He bought 100 for the equivalent of about 80p each, which he thought was rather expensive but might be worth it in the long run. The same trader went to all the farmsteads in our region, peddling his wares and telling the people whatever he thought they would like to hear. Some bought as many as 200, others as few as a dozen. Some paid about £1.50 each, some did a trade-in for an old chicken or two of their own. Many did not know how to look after them, let them get cold and wet, and lost up to 196 out of 200.

But José looked after his as best he could. He had them in a box indoors for the first few days to keep them warm and then continued to bring them in at night. He never let them out in the rain. He bought properly balanced ration for them. But he soon began to lose a few through diseases which they picked up by mixing with the common chickens. About 30 died, leaving him with 70.

When we returned from holiday and found out how much José had paid for these chicks (genuine female chicks of a high-laying breed were costing about £4.50 at the time!) we were fairly sure he had been tricked, and that what he had actually been sold were the reject males of a lightweight laying breed — no good for eggs and no good for meat. We explained this to him, and to the others who had been caught, saying that the best thing to do would be to cut their losses by

wringing the chicks' necks and having done with them. We knew no one would follow this advice, but we also felt that the suffering they would go through was something the Lord wanted to use in order to bless them eventually.

## **The necessary education**

After about six weeks, José started complaining that his chicks were not growing very quickly. A little later he admitted that he thought they were all males. But he carried on buying ration, in the hope of salvaging something. When they got to three months old, without weighing half of what the common type weighs at that age, and he was sure they were all males, he gave them to his son, Gilberto, because he finally accepted that he was throwing good money away in trying to fatten animals that just would not fatten.

In the meantime I had given a few lessons on profitable poultry keeping. I talked about the different breeds — fattening, laying and dual purpose — which to choose and why, and the true cost of good quality chicks. Under feeding, I covered the value and ingredients of balanced rations, and how to feed for best growth. Then on the subject of health and hygiene, I gave instruction in warmth for young orphans, keeping poultry dry, the pros and cons of keeping birds indoors, vaccinations, medicines and when to call the vet. I then offered to order guaranteed female day-old chicks of a good laying breed for anyone who wanted to try out the real thing, emphasizing the need to count the full cost of bringing the birds to the point of lay (about 4½ months old) before placing an order. I promised to obtain the necessary vaccines and rations and be





*General view of CEBADER showing pigsty on the left and cowshed on the right. Beyond the pigsty (to the right) is the sugar cane and beyond that still the passion fruit (the darker patch). In the foreground is napier grass*

available with veterinary advice and a few medicines as required.

José ordered 30 chicks at first, and later cut this number down to 20. Fortunately, I was able to sell the extra ten to someone who had not had the foresight to order in advance. I had to go up to Curitiba (140 km away) the day before the chicks were due, and stay overnight in order to pick them up as soon as they arrived from São Paulo (400 km from Curitiba), at seven in the morning. I bought vaccines and ration concentrate, plus feeders and drinkers for those who had ordered them, and arrived in Potinga with 150 chicks at about eleven o'clock.

#### **Conviction through experience**

Peggy and I vaccinated them all, on the kitchen table, before delivering them, together with a bit of the ration Santino had mixed in the meantime: 20 to José, 10 to Mariza (his daughter), 20 to Santino, 30 to Beto, 20 to Nensa, 10 to Inez, 15 to Dídimo, 15 to Agenur, 10 to Alfreidinho. José was ready with a box in which to put his chicks. At night he was going to put them near the family's wood-burning stove, which often stays alight all night. He had a tin ready to put the ration in and he filled up the drinker I had brought him from Curitiba, putting a little sugar in the water to help the chicks recover from their long journey.

He bought ration from us regularly, and I gave the other vaccinations as necessary, according to the recommendations for the area. They grew so well that before they even started laying José ordered another 20, and Gilberto ordered 20 for himself. The one family then had four separate lots

of chicks, each in its own little coop. When the first group reached 4½ months old, José collected his first eggs, and by six months he was getting 17-18 per day, every day.

By now José was convinced that our methods work, even in his hands, and he made plans to buy 100 chicks. That plan went by the board when he spent the money copying another of our innovations; a prerequisite for keeping animals on any scale, he put in a flexible plastic pipe to bring water from a spring to the house and chicken coops. This gives a much cleaner water supply, avoids an awful lot of hard work in carrying buckets to and from the river, and can also ensure that animals never go thirsty when the owner is not keeping a watchful eye on them. All very well, but the pipe did not pay for José's 100 chicks.

#### **Going into business**

As part of its drive to increase agricultural production, the Brazilian government has special programmes for those on a low income, such as José. Loans are available at fixed interests, about 20-30% lower than the inflation rate. The loans include a 1% contribution to an insurance scheme which will reimburse any loss he might incur as a result of unforeseen circumstances, provided he follows technical advice from an approved source. Usually the approved source is the local rural extension service, ACARPA, but this body does not yet have a poultry adviser in our area. However, CEBADER has now become sufficiently established to be given a trial run in this role of technical overseer.

After much persuasion José became convinced that he would neither be risking losing his land if his flock was wiped out,

nor would he be accepting charity by complying with government policies made possible by the taxes of which he paid his fair share. So he has now, with much trepidation, taken out a loan to buy, feed, house and vaccinate 100 birds.

In fact, he is diversifying a little, too, hoping to emulate the success of Natanael in Tagaçaba. With financial help from the pastor, David Brown, Natanael had just fattened 100 chicks for meat, having them ready for the table at about eight weeks of age, far quicker than the local norm.

We pray that José will be left with a profit after repaying the loan, and that this continued success will encourage others to try out the methods recommended by CEBADER. We hope that José will be able to increase his flock to 1,000 or even 5,000 birds in the next few years, with the help of government schemes, and that the increases in income will contribute to people's growth in the image of God — spiritual, educational, medical, cultural and material growth.

And to God be all the glory, honour and praise, for He took the work of Satan who sowed deception and transformed it in the lives of His people to produce the fruit of understanding and the hope of relative prosperity.



*Sign of success — eggs for sale*



# THEY HEARD THE CALL

## TO TRINIDAD

Neville and Joan Aubrey were born and raised in the Rhondda Valley, South Wales. Joan was brought up in the Pentecostal church whereas Neville's first link with the Christian faith came through the Church of England. They were married in 1968 and have two children, Anna aged 9 and Sarah, 5. Neville spent most of his theological training within the Anglican tradition, but was led through his studies to an appreciation of believer's baptism and ultimately to change

denomination. On leaving the South Wales Baptist College he took charge of a Cardiff church and from 1976 pastored Combe Martin Baptist Church.

Neville and Joan were happy in their situation and enjoyed the opportunity of meeting Christians from all over the world who holidayed at Combe Martin during the summer. Yet they felt the need to make some contribution to the wider Church and engage in a more specific teaching ministry. They have been accepted for work in Trinidad

and are due to leave at the end of this month to be based at Princes Town. Neville's hope is to reinforce the pastoral, preaching, teaching and administrative work on the island as he assists the churches of the Trinidad and Tobago Baptist Union. Neville and Joan go with some degree of 'fear and trembling' but confident that God will prepare the way and use them in His service as they seek obedience to His Son.

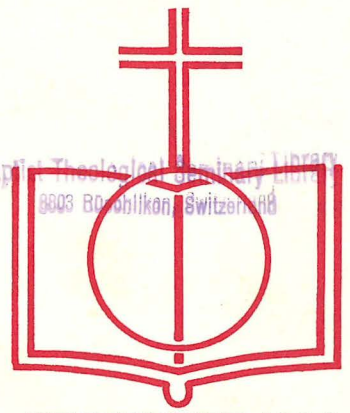




Missionary

# HERALD

The magazine of the Baptist Missionary Society



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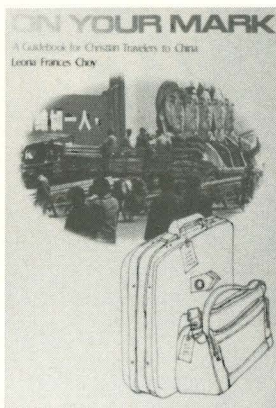
SEPTEMBER 1980  
PRICE 12p



## LOOKING IN ON SERAMPORE COLLEGE



# BOOK REVIEW



**ON YOUR MARK – A GUIDEBOOK FOR  
CHRISTIAN TRAVELLERS TO CHINA**  
by **Leona Frances Choy**

Published by Christian Communications Ltd,  
Hong Kong. US \$2.00

Written for American Christians visiting China on conducted tours, and particularly for those who would witness to their faith in Christ, this little book should prove valuable to all tourists from the West. The style is lively and interesting. The recent history of China and of Christians there is outlined, and an account given of Chinese ideas and customs. The various pitfalls for the unwary foreigner are indicated. The reader is encouraged to be a good Christian and to witness in ways which will bring neither embarrassment nor harm to the Christians in that country. The least satisfactory section is that on missionaries. The tone of it is unworthy; and the sweeping generalizations give the impression that the writer has accepted uncritically a great deal of hostile anti-missionary propaganda.

ASC

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(28 May-25 June 1980)

## MISSIONARY MOVEMENTS

### Arrivals

Miss E I Wyatt on 1 June from Khulna, Bangladesh.

Rev R E Connor on 5 June from Cascavel, Brazil.

Miss J Sargent on 7 June from Udayagiri, India.

Miss G J Walker on 13 June from Makaising, Nepal.

Rev M L R and Mrs Wotton and family on 14 June from Curitiba, Brazil.

Mr S P Mantle on 17 June from Yakusu, Zaire.

Miss R Montacute on 17 June from Kinshasa, Zaire.

Miss M E Philpott on 17 June from Kinshasa, Zaire.

Miss J A Townley on 17 June from Kinshasa, Zaire.

Miss W Aitchison on 19 June from Tondo, Zaire.

### Departures

Rev A Ferreira on 3 June for Portugal and Curitiba, Brazil.

Rev R E Connor on 24 June for Cascavel, Brazil.

Mrs M Macdonald on 24 June for Berhampur, India.

General Work: Anon (MAC): £5.00; Anon (Cymro): £17.00; Anon (remembering a dear cousin): £5.00; Anon (Zaire): £1,000.00; Anon: £10.00; Anon: £1.00; Anon (Maxco Trust): £56.00; Anon (IA): £20.00; Anon (FAE – Aberdeen): £10.00; Anon (EF): £20.00; Anon (Cymro): £10.00; Anon (Cymro): £10.00; Anon (NS): £20.00.

Bangladesh Relief: Anon (MAC): £10.00.

East Africa Relief: Anon: £50.00.

### Legacies

	£	p
Mrs D K Carpenter	100.00	
Miss A F Chappell	2,250.00	
Mrs O A Chivers	1,000.00	
Mrs A E Francis	50.00	
Mr D Galletta	100.00	
Miss D Godbehear	500.00	
Mr F Hancock	898.91	
Mrs L M James	500.00	
Mrs L Jefferies	1,000.00	
Miss M Malraison	942.63	
Mr A J Matthews	6,053.74	
Miss G M Reynolds	50.00	
Beryl Jean Sparrow	100.00	
Flora May Turner	753.99	
Mrs E Wells	100.00	
Miss M M West	1,050.00	
Miss M Wright	305.00	

## NOTES FOR YOUR PRAYER GUIDE

Christopher and Jennifer Sugg (2 September) are about to return to a new location in Zaire.

Lawrence Wallace (12 September) has now returned home.

Alison Wilmot (19 September) has now returned home.

David and Joyce Sorrill (21 September) are on furlough.

Philip and Carol Stunell (26 September) have now returned home.



## Secretaries

Rev A S Clement  
Rev H F Drake, OBE

## Editor

Rev A E Easter

## Enquiries about service to:

Rev (Mrs) A W Thomas

Films, slide sets, posters, maps, literature  
are available depicting our work

Departments concerned with  
Young People's, Women's, and Medical  
support work are always available to offer  
help and advice

## We share in the work of the Church in:

Angola  
Bangladesh  
Brazil  
Hong Kong  
India  
Jamaica  
Nepal  
Sri Lanka  
Tanzania  
Trinidad  
Zaire

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It has often been suggested that true progress comes only from overcoming opposition. This certainly seems true of the early days of the Baptist Missionary Society and in particular of the work in India.

Ironically it was the British authorities in that country who were most opposed to missionaries being admitted. The East India Company was against any forms of missionary enterprise because they were afraid that educational advancement, and the opening up of new lines of thought, would lead to unrest and create difficulties for the British administration in India.

Because of this, those missionaries who followed Carey to India a few years later, went straight to a Danish settlement on the banks of the Hooghly River, called Frederickanagore (Serampore) and put themselves under the protection of its governor, Colonel Bie.

## Three become one

Faced with the impossibility of obtaining permission for new colleagues to join him in the British controlled part of India at Madnabati, Carey sacrificed much of the work he had already done and moved to Serampore. He arrived there on 10 January 1800 and with Ward and Marshman earned for it the title 'The Cradle of Modern Missions'. These three were men of high intellectual gifts and of complete devotion to the service of God. The gifts of one so complemented the gifts of another that they became welded into a single instrument for the use of their one Lord and Master.

The one great overriding purpose for their presence in India was to bring to the people of that land knowledge of the love of God, but they knew that there were many means to that end and they used every means in their power.

## Serampore College, the crown of concerted effort

From the beginning of the Society those forming it recognized the importance of education, and their work in this field was truly pioneering. In the early years in India a school for Bengali boys was started and in only seven years 44 more were opened. A real innovation was the commencement of schools for girls. In this way the Serampore trio sought to serve in the education and general widening of outlook of all classes of the community, but the crown of their efforts in this direction is seen in the opening of the College in 1818.

Carey was convinced of the necessity to prepare a large body of Indian Christians for the work of pastors and itinerants. The evangelization of India was beyond the capabilities of the missionaries alone. The College was pre-eminently to be a divinity school, but at the same time it was to be open to all without distinction of caste or creed. It was to include a section for training teachers and to contain a library of books of value in any Indian language, as well as other languages, and of books in theology, humanities and philosophy.

## The vision comes to fulfilment

Such breadth of vision is hard to match, but how wonderfully it took shape. Down through the years these original hopes have been pursued so that today the name of Serampore is synonymous with the best standards in all the faculties. Still at the heart of this College, now a university, is the Theological School which draws its students from all over India and trains them for the work of ministry and for the tasks of evangelism.



# A BRIEF VISIT TO THE CRADLE OF THE BMS

by Miss E Cave

As a little girl in Sunday school, I had been taught the story of William Carey — 'Young man, sit down!' and so on. As an adult and a Sunday school teacher myself, I had tried to tell my own class something of the story, but really I had no idea of the kind of work Carey did, nor the places in which he did it.

## Such a noble edifice

It was therefore with lively anticipation that I arrived at the back garden entrance to Serampore College. As I walked along the little path between the flower beds in full bloom, I saw the most beautiful classical building in front of me. I had already seen the Taj Mahal, the parliament buildings in Delhi and a number of Hindu temples, but none pleased me so much as the building now facing me. I said to myself, 'This even beats Bath!' for it is in the same style of architecture as that beautiful city and the regency terraces of Hove. 'Surely this can't be William Carey's building?' I said to my friend. 'He could never have raised the money to pay for such a noble edifice.' 'Oh, yes!' he replied, 'It is his building, but this is only the administrative block. You must go right across to the other side to see the front building; that is much better.'

First we went to another building where I met BMS missionaries, Keith and Edna Skirrow, who welcomed me into their home and told me that it was part of the house where Carey had spent his last ten years. Outside the front door I saw the wall plaque commemorating the fact.

They then took me to see the principal building which I found even more beautiful than the first. It has a classical facade, columns and pediment of exquisite proportions, is delicately coloured and is in a perfect state of repair. A noble avenue of trees leads from the front portico to a pair of wrought iron gates, beyond which flows the gentle Hooghly river, sparkling



*Keith and Edna Skirrow beneath wall plaque marking Carey's stay in the house*





*Children playing in front of The College*

in the sunlight and fringed on the further side by palm trees with a few white buildings among them.

'It is such a peaceful spot, surely the most tortured soul could find tranquillity and peace of mind here,' I thought. The only sound was the voices of children playing games on the rather dry grass in front of the College. Some of them insisted on being in my picture as I photographed the scene. Then Mr and Mrs Skirrow took me to Carey's library to show me the charter whereby the King of Denmark gave the land to Carey for the building of the College. I was amazed to see the volumes of bibles in so many different languages (Chinese as well as about 30 Indian) for which Carey had been responsible. He was a brilliant linguist and a tireless worker, but how one man achieved so much in one lifetime remains

to me an unexplained miracle.

#### **Reminders of the man**

Then, on to the Carey Museum, where many small relics are kept, including the pulpit from which he preached in Serampore and the rather clumsy little crutches on which he had to hobble around in later life. Then, in glass cases, there were various rocks and shells which Carey had collected and classified.

As it was vacation time there were not many students in residence, but I was fortunate enough to meet and talk with two of them, one from Mizoram and one from Zuava. These two were both Baptists, but the theological faculty is ecumenical, so most of its 60 students belong to other denominations. I was also introduced to the Principal who is a Christian, but not a

Baptist, the only Baptist on the staff being Mr Skirrow.

The control of the College is in the hands of the Serampore Council. The Senate of Serampore University awards its own degrees in theology. All trace of the original BMS buildings, the press and the school have disappeared under an unsightly jute mill. The Danish church still graces the scenery by its charm, although the district around it is now a slum area.

I had a most enjoyable time in Serampore but left it feeling rather saddened by the delapidation and decay of Carey's tomb. When C H Spurgeon's grave was damaged by a bomb during World War II it was quickly repaired and restored. Surely Carey was as great a man as Spurgeon and his grave as deserving of a similar upkeep?



# SERAMPORE COLLEGE~ AN UNFINISHED STORY

based on a report by the Principal,  
Dr Sailash Mukhopadhyay

Serampore College, which completed 160 years of its existence in 1978, is more than a memorial to the vision of William Carey and his associates. Founded as a divinity school for Christian youth, it also aimed at the 'instruction of other Asiatic youth in Eastern literature and European Science'. With its mission recognized by the King of Denmark (then having sovereign power over Serampore) in the Charter of 1827, and by the British Crown and the Republic of India by different statutory measures, it is the only institution in India providing secular and theological education on the same campus. The faith on which this institution has grown is the belief that secular and theological education each attain their perfection not in isolation, but in close association with each other.

It has not been easy for the College to live up to the great ideals of its founders. Recurrent financial crises have ever stood in the way of the College realizing the possibilities adumbrated in the Charter and the subsequent statutes. It had even to keep the Arts-Science Department closed for a long period from 1883 to 1911. Still, the second decade of the present century saw the re-opening of the Arts-Science Department, and the College attaining, through its newly constituted Senate, the status of a Theological University, with affiliated Theological Colleges spread over far flung areas of the Indian Sub-continent. While the College is known the world over as a centre of theological education, it is acclaimed by the elite of India as the place which pioneered in the emergence of modern literatures in Bengali and other Indian languages, and which helped in the crystallization of modern education in India.

## Venerable centre of education

The cultural resurgence that took place in the nineteenth century Bengal derived part of its momentum from the activities of Carey and his colleagues. With its students

and teachers drawn from different religions and different nationalities, Serampore College has been in the estimation of the people and the Government of India a venerable centre of education where seekers of truth can conduct their quest, unhampered by strait-jackets of any kind. So the College receives recognition by the media, both radio and press, on the occasion of academic and other functions, such as the Carey Day celebrations. In the matter of finance the College has received help from missionary societies, from the Friends of Serampore, and from Danish, British, Central and State governments, for the furtherance of its educational aims. The British Council has also presented the library with microfilm equipment. Besides the University Grants Commission, wider sections of the public, at home and abroad, have given assistance.

With two breaks, the period 1883-1911, and a time of affiliation to Burdwan University from 1960-1966, the College has remained affiliated to the University of Calcutta since

the latter's foundation in 1857. At present the College teaches the following subjects up to the honours standard: English, Sanskrit, history, philosophy, economics, political science, Bengali, commerce, maths, physics, chemistry and botany. Zoology and physiology are taught up to the pass degree standard. With the restructuring of the pattern of secondary and university education in West Bengal, Serampore has had to fall in line with other colleges in the State by offering a new two-year Higher Secondary Course. The record of the students for the honours courses in BA, BSc and BCom examinations has been comparable both in quantity and in quality with that of the candidates sent up by the best colleges in West Bengal. If the record of the pass degree examination has not been equally satisfying, it is largely consequent upon the heavy increase in the roll strength of the College during the early seventies, a period marked by the worst indiscipline on academic campuses all over West Bengal; but for the last three or four years academic discipline has been steadily improving and the present outlook is quite promising.

## All round development is the aim

Though lack of funds is always an impediment, best efforts are made to ensure through extra-curricular activities an all round development of the students. The major organ where the students learn the art of self-government is of course the Students' Union (which includes the students of the theology section also). The students elect their own office-bearers to conduct activities such as games, debates, cultural functions, and the College magazine. With the help of financial assistance from the Government, the College also runs a National Cadet Corps and National Service Scheme Units under the direct supervision of College teachers deputed for the purpose. We aim at giving the students a sense of social belonging, and developing among them



*Placing wreath on Carey's tomb,  
'Carey Day'*



business qualities and technical attitudes orientated to the real needs of the developing economy of India. A unit of the College has organized science exhibitions inside and outside the College and has worked Government sponsored health camps for public welfare. It has undertaken relief work in times of natural calamity. And, for a number of years, the College has been associating students with the College faculty and its sub-committees and this has helped to build up in Serampore a much better staff student relationship than exists in most colleges of a comparable size in West Bengal.

Since 1973 the non-teaching staff of the College have had their representatives on the faculty and committees. This practice, the first perhaps of its kind to be introduced anywhere in India, has not only instilled into the non-teaching staff a greater sense of responsibility but has also helped the formulation of correct policies and procedures in a more expeditious manner. The non-teaching staff have their own cultural centre, the Carey Centre for the Study of Arts. Of late the centre has acquired a television from friends in the USA, UK and India. They have run also a relief centre to help the dependents of needy members of the staff with books, medicines, and other requirements.

Special thanks are deserved for the teaching staff of the Arts-Science-Commerce Departments for their efforts to arrest the academic indiscipline which engulfed the College in the recent past. The lead taken by them in the struggle, against heavy odds, to re-establish academic norms here, was noted with acclaim by Government, University and the teaching community in general.

#### **New legislation at a critical time**

Under pressure of local circumstances, for a number of successive years in the early seventies, the College had to admit many



*The wrought iron staircase of the main building*

more students than is desirable for a healthy academic life. Further, the increases resulted in serious imbalances on the academic side. Heavy debts can be cleared up only through the most stringent curtailment of all kinds of expenses. Late in 1977 the regular payment of staff salaries became a problem for the College administration. At this critical juncture, by new legislation, the State Government undertook to meet the payment of all salaries of all colleges which agreed to come under the scheme, and undertook to deposit regularly with the Government 75% of the income realized from students' tuition fees. It remains a difficult task for the college to maintain buildings, library and laboratories with 25% of its fees, and on its 'secular' side the College feels acutely the need of outside aid. Serampore has numerous buildings scattered over a large campus. Probably the best solution to the problem is the establishment of endowment funds.

On the 'secular' side there is an acute shortage of up-to-date books for the library although gifts and loans from the British Council and other agencies have in some measure saved the library from being an out dated collection. For many years the College has been unable to purchase new equipment, or even renovate

the old, for the laboratories.

The acoustics of the hall are deplorable. For the needs of the College, and the important meetings for which it plays host, a new building with stage and auditorium or else a complete restructuring of the present building, together with a new roof, is a 'must'. A lump sum of at least £12,000 is needed for either measure.

Films and records have been put at the disposal of the College by the British Council, but the College has failed to take proper advantage of this because of the lack of projectors etc. The College is confident that audio-visual equipment can be fruitfully used for the better education of its students. A system of intercommunication is a sheer necessity on a campus with buildings scattered over a large area. For many years there was an admirable system but because of serious mechanical defects the College has had to dispense with this altogether. A new intercom system would help all the wings of the College in the smooth and efficient conduct of their business. We look to the Lord to supply all our needs and praise Him for His provision thus far.



# VIA THE CROWDS

by Edna Skirrow

'Stop this city, I want to get off.' These were the headlines of an article which appeared some months ago in *The Statesman*, a West Bengal newspaper. The city was Calcutta, a traffic warden's nightmare. After a few weeks of living there, you come to accept the difficulties and frustrations of getting from A to B. There is the struggle to get on trains, on trams and on buses. Always there is someone fighting to go in the opposite direction from that which you want to go. In the crush you clutch your handbag as there are those watching and waiting to pull the zip and take your purse. Or there is someone with a razor blade, seeking the right moment to slit your bag and remove its contents.

## Amidst the hustle and bustle

There are people, people, people everywhere. Many are going somewhere, others just live on the pavements with nowhere to go. You pick your way along broken pavements, round heaps of garbage, street vendors and groups of people bathing and washing clothes at the water hydrant by the side of the road. Then there are the bundles of rags under which human beings lie sleeping, as the noise and bustle of the city swirls around them. Competing in the streets are trams, buses — double deckers and single deckers — cars, cycles, lorries, hand carts, taxis, hand-pulled rickshaws, cows and pedestrians dodging in and out of the traffic to cross the road. Ninety per cent of the population is dependent on public transport and everything on the road believes the right of way is theirs. But those who live amidst this hustle and bustle come to love the city because it has character. The people are cheerful and mostly polite.

Calcutta has its 'oases', too. There is the open *maidan* (plain), although sadly some of it is being dug up for the underground railway, and there is the swimming club for those fortunate to be members. The St

John's Church, which was once Calcutta's cathedral, is old and beautiful, quiet, has a good pipe organ (tuned once a week) and is a lovely place in which to sing. The church life in Calcutta is alive. The Circular Road Baptist Chapel, under the capable leadership of Rev C Devasahayam, is very much alive.

It was here that Keith and I saw in the New Year. The memory remains of a moving experience as church members of all ages brought a gift offering to the communion table and spoke a few words of testimony and thanksgiving for all God's provision throughout 1979. Then next to the chapel is the oasis of '44', the BMS house, lovingly run by Lt Col and Mrs Koshy. Here there is a clean bed and a good meal for missionaries breaking their journey, or children going to and from school or maybe those who have just come to Calcutta for shopping.

## Clinging to the sides

But I am supposed to be writing about Serampore rather than Calcutta, so let us now move on. First we must get from '44' (Acharya Jagadish Bose Road) to Howrah station. The cheapest way is by tram (about 2p) but it may take anything up to an hour. The dearest is a taxi (about 75p). At certain times of the day neither are possible, as the trams are too crowded and the taxis refuse to go because of the inevitable traffic jam at Howrah itself. If we have no luggage, then we try for a tram. Being a lady I am entitled to a ladies' seat and I eventually get one. The tram rumbles along. More and more people get on until there does not seem to be another inch for the standing passengers. Yet still more find sufficient foot space to enable them to cling on to the outside. Eventually Howrah bridge rises against the skyline, majestic and silver like a giant meccano model.

At Howrah station you fight your way off the tram as the masses surge on, each one



*The Sunday school at Serampore mission church*

eager and hopeful of a seat. The entrance hall to the station platforms is littered with groups of people sitting, lying, standing, all with their few possessions around them. The vendors are there, too, selling water bottles, ribbons, handkerchiefs, pins, brushes and all kinds of things which are in constant use. Then there are the fruit sellers and the peanut wallahs. Making your way through all those, you find which train is going to Serampore (a frequent service). There is a ladies' compartment on every train, so I sometimes get a seat.



*The house where Carey once lived, now staff quarters*



# TO CAREY'S DREAM



h with Edna Skirrow on the left

## Rickshaw ride to Carey's dream

Eight stops and half an hour later Serampore is reached. You get ready to jump off as the train only stops for half a minute or even less. Having gone down the subway and on to the road, you are greeted by the rickshaw wallah's call, 'College! College!' Then follows the bargaining, 'How much?' 'Two rupees' (6p). 'No, no; 1.50.' You pass on and soon find someone to go for Rs 1.50. During the next ten minutes you are bumped and rattled along as the rickshaw takes you by the old Danish church, and then along by the



Hooghly river and the old mission church, which was Carey, Marshman and Ward's first home. Then come some of the jute mill buildings, after which is the college. The building with its five massive pillars stands stately in the grounds of the college campus. This was Carey's dream, built with the money he earned while lecturing in Calcutta. The vision he had of educating the people of Bengal and other parts of India is fulfilled as some of the 1,500 or so students of the arts and sciences walk up and down the steps to the library and classrooms. Others sit on the grass relaxing between lectures. In the afternoon there are games of football, tennis, cricket or whatever is in season.

When I was a schoolgirl I remember asking the teacher, 'Why do we have to do history?' I cannot remember her answer but some 40 years on I now realize myself something of the answer to my question. It is found here at Serampore, in the atmosphere of the place; in reading the various biographies of Carey, Marshman and Ward, the first Serampore missionaries; in the vision they had of bringing the gospel to Bengal; in the lengths to which they went to get the Bible translated and printed into the Bengali language, and eventually many other Indian languages; in the fire which destroyed the press and in a few hours ruined years of work and yet those men could praise and thank God that all was not quite destroyed and that no lives were lost. It is a thrilling story and an inspiration to all as we can look back on the history of this place and be moved to at least try and do better in the small tasks we do for God. We are not all meant to be like Carey and excel as he did in languages, science, botany, horticulture and social reform. But we are meant to use the gifts God gave us and do all we can, be it large or small, to furtherance of His Kingdom.

Missionaries are often called upon to do

tasks for which they are not trained, and this is not always easy to accept. I came to this continent as a nursing sister and through the years we spent in Bangladesh I have always had some kind of nursing job. Now here in India at Serampore I find myself as a teacher of English. The theological students come from different language areas where English is the common language. Often the students' wives come not knowing much English at all. This year there have been five wives in the class. With just four hours of English per week it has been encouraging to hear their progress. Most of the students themselves have learnt their English from other Indians with the result that strange pronunciations are often heard. I have been able to give some simple elocution, voice production and pronunciation classes, and English sounds that come naturally to us are sometimes difficult for the Indian to pronounce, so we have some amusing and enjoyable classes. However, I do look forward to the time when I shall be able to do some medical work. The needs around are great and the frustrations many when you feel unable to provide any help.

## Attempting great things for the Master

Carey said, 'Expect great things from God; attempt great things for God.' Carey expected and attempted and achieved much for the people of India. He was a humble cobbler with a vision, and he went all out to fulfil his calling. Some years ago an Indian said to me that Christianity was too deeply rooted in the soil of India for anyone or anything to destroy it. Those early missionaries laid deep foundations, indestructable foundations, and we, the Church in India, are here to build on those foundations. May God help us to expect and attempt work for Him here at Serampore, in the training of Indian men and women to be better equipped to serve their Lord and Master, in preaching and teaching the good news and building up the Church in India.



# COLLEGE FOR ALL INDIA

by Keith Skirrow

William Carey early in the nineteenth century began the College at Serampore with the intention that it should be a college for all India, and for all Christian bodies. Moreover it was not to be for Christian students only, but was to draw keen minds of Hindus and Muslims to impart to them knowledge of the Bible. From the start Carey meant that his students should be taught science as well as theology, and the literature of the east as well as that of the west. The end of the twentieth century is very different from those days: nevertheless Carey's aims may serve as a touchstone by which to examine Serampore today.

## Large catchment area

There is no doubt that Serampore can be said to serve all India, and most of the Church bodies. Students come here from Kerala and Tamil-nadu in the south, from

the Punjab in the west, from the Central Province, and from eastern India, i.e., Orissa, Bihar, Bengal (which includes Bangladesh): though the majority come from the north-east, i.e., the states of Mizoram, Meghalaya, Manipur, Nagaland, Assam and Hill Tipperah.

An atlas will show how vast are the distances separating these places but it will not show how disparate they are in character, nor what proportion of the population in each case is Christian. Figures showing the percentages for the various religions in India present an average for the whole, but like most generalizations they can be very misleading. Thus Kerala, which contains the oldest of the Christian communities, has about 20% of its population Christian: Bengal and the Central Province have as few as 1%: some areas in North India, from which

at present we draw no students, have even less: but the north eastern areas, such as Nagaland and Mizoram have 80% Christian population or more. These are facts which are very relevant for the work of the College.

It is not surprising that within a student body coming from such a diversity of cultures as these there should sometimes be tensions. Rather the wonder is that we are able to live and worship together, to share one another's experiences and to learn from each other. But it happens.

## Ecumenical background

The diversity of church backgrounds is nearly as great. Baptists are the biggest group — nearly all from Nagaland, and from South Mizoram. There is also one from Orissa (plus one ex-Baptist, now a member of the Church of North India), one from West and one from East Bengal. The Nagas are from churches evangelized by American Baptists and the rest are the special interest of the BMS, though this year we have one student from a New Zealand Baptist field. The students from North Mizoram, Manipur and Meghalaya are Presbyterians and those from Central Province, Assam, Orissa, Bihar and Bengal are Lutherans. Three are from the Church of North India and several from the Church of South India, while a few are from the Mar Thoma Church, an evangelical offshoot from the Syrian Orthodox. On the staff at the moment Lutherans predominate.

Naturally, the students as individuals are far more interesting than the categories in which I have placed them. I wish there was room in this *Missionary Herald* for each to speak for him/herself. Some already have had pastoral experience, being ministers of many years standing. As colleges go, the average age of the students is high, correspondingly we look for maturity, and usually, but not always, we find it. About a third are married, and there are two families and three childless



*The College chapel*





*A bust of Carey  
in the Horticultural Gardens, Calcutta*

couples on the campus. Many students have had experience in social work, and others in evangelism. Some like Lal Than Zuava have been in government employ.

It would be helpful if I could visit our present or past students in their homes and now that our sons are going to school in South India, I may have occasion to see our students in Tamil-nadu or Orissa. I would love to go to Mizoram but special permission is needed for foreigners to visit these north-eastern areas, and in the present troubled circumstances it is quite unlikely that such permission will be forthcoming.

#### **Fulfilment of the dream**

Many of the students will return to their own areas for pastoral work. Some will have administrative responsibilities, and some will be missionaries in other areas. I doubt whether people in England are fully aware of the missionary movement which exists in India. Men and women from the stronger churches, such as those in Mizoram, are sent to places where there are hardly any Christians at all. Sometimes they are sent outside India, as for instance to the Persian Gulf, where of course many Indians have migrated for work. Other students see their future in teaching. For example, one of the last year's batch is now doing postgraduate work in the USA. He is sponsored by Serampore and we anticipate that in 1981 he will be teaching Old Testament here. In

so many ways the College is serving India and beyond, thus fulfilling the dream which Carey had for it.

Serampore means more than just the College. Besides the College there is the University of Serampore, governed by a Senate. This is the principal body for granting degrees in theology in India, and most of the major seminaries and theological colleges are affiliated to it. Some of these are local, meant for their own situations, and so use their vernacular. Some of them take the students up to BTh standard but our own College concentrates on the BD. We are hoping that soon postgraduate students will come to study for their Master's Degree. In another direction we hope to extend to extra-mural courses, but not much can be said about these things until they are in operation.

#### **Bridging the gap**

Carey had another intention in founding the College, that those who came with a view to equip themselves for the Christian ministry should study alongside Hindus and Muslims; and that there should be contact on a deep level. As other articles will show the secular departments, as we call them, form a large part, numerically by far the larger part, of the College. This has a great reputation to maintain. One of the biggest questions which face us is how we can make the contact between the departments, and reach out with the gospel. Not many years ago there were great tensions between the theological and other faculties with the result that a commission appointed by the College Council advocated a complete break. In recent years, however, there has been improvement and the secular students are welcoming the theologians. We on the staff are able to help in the process of making contacts, e.g. by teaching some English and German to students from other departments. I myself am at an advantage in that I have knowledge



*Students outside the chapel*

of the local vernacular, Bengali. Our students in theology are greatly handicapped in that, with a few exceptions, they do not have such knowledge.

We feel the challenge of the place in which we are. Bengal is at once the home of the Indian Renaissance, of vigorous thought and political aspirations and yet the scene of great industrial depression. The poverty of Indian villages is appalling, but the life of the slum-dwellers and the homeless of the cities like Calcutta is without the compensations which the villages give. What an opportunity is here. We as a staff are very much aware of this, and we are trying to help the students to face the challenge also. The difficulties, however, are formidable. There are differences in culture and in language to be bridged. Even in the local churches the students get little chance to exercise a preaching ministry, because they can only speak in churches which use English for their services. I have the advantage that I can minister in Bengali-speaking churches and last year I was recognized as a presbyter of the Church of North India, which has widened my ministry still further. In other ways we are trying to reach out to the people, including visits to the local Cheshire Home and milk distribution among the children of local slums. Conscious of how inadequate it all is in face of so great a need, we ask for your support in prayer.



# SPEAK FOR YOURSELF!



*Rabindra Debbarma and Lal Than Zuava*

*Nearly all the students in theology at Serampore are from Christian homes. The exception is Rabindra Debbarma, who here gives his testimony. His home is Tipperah, a mission field of the New Zealand Baptists. The people of Tipperah are mainly tribals. Rabindra belongs to the main tribe who call themselves Hindu, though their religion is animistic. Rabindra's parents are Hindu, but have not opposed his coming here. He came to Serampore just over a year ago having already spent one year at Yeotmal College in Western India.*

'I was born and brought up in a Hindu family. My parents loved me so much, yet my life-style was a miserable one. In my high school I started practising all sorts of bad habits — smoking, gambling, drinking. I used to steal money from my father's pocket. I used to lie to my mother to get money from her. I abused the money on the cinema and alcohol.

I often thought this worldly life to be useless and hopeless. People, I know, hated me for my crazy life. I was aware that I was living a sinful life and wanted to get away from it all. Sometimes I tried to give up all my bad habits, but I couldn't. That worldly life gave me no peace. I had an anxiety for my future career too, and there seemed nobody who could guide my life.

Once I happened to attend the Christian meeting in the village nearby. There I heard an old man preaching on II Corinthians 5:17, "Therefore if any one is in Christ he is a new creation; the old has passed away, behold, the new has come." It seemed that he was speaking to me, directly. It seemed he knew all about my life. After the meeting was over, I came home with questions in my heart. "Is it possible to be a new man? Can a person give up his old habits? Who is Jesus who can change old into new?" The next morning I went to that particular

preacher. I put my questions before him. Knowing my curiosity he took time with me. He answered my questions one after another. It was the first time I came to know that Jesus Christ is the Son of God who loves sinners, who is the Saviour of the world. It was the turning point in my life. There I saw a hope: hope for a new life, a new creation. There in the presence of that man I confessed all my sins. I accepted Jesus Christ as my personal Saviour and Lord. I prayed to God to accept me as His child in His family. Truly, the Lord Jesus Christ took me as His child. Since then there has been a great change in my life. Now, definitely, I know that Christ is the Prince of Peace, in Him there is new creation. I thank God for drawing me to Him.'

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*Now we hear the testimony of Lal Than Zuava, who gave us this account before he finished his studies at Serampore earlier this year.*

'I was born in a little village of Mizoram in 1940. My father was the highest elder over our village, in the name of our chief who was in another village nearby. I was brought up in the Christian (Presbyterian) Church. Until I was nine years old, however, my father, as he was a drunkard, was not in full membership in our church yet he highly appreciated the Christian life. Though he was a drunkard he never allowed me to miss Sunday school and all the activities of Christian children. He brought me up in the strict Christian life of those times. He sent me to Middle School after Primary School: this was in a neighbouring village, five miles away. There I stayed in a relative's house. I ceased my education early because of financial problems, after I had passed Class VI. In 1959 I joined Government Service. I worked for 18 years in the Soil Conservation Department, during which I twice got promotion. I got married



in 1962 and have four daughters.

As I left my education early, I was always looking for a chance to study, and in this regard my wife encouraged me. I studied privately and passed the matriculation examination at my first appearance, 1970. All my family and friends, as well as myself, were quite amazed that I passed. Therefore this made me think about my future, my programme and plan. At this time I was already involved in church activities, holding different posts in the Youth Group Fellowship, as well as in the church. I was also appointed to be one of the regular preachers in our services. The experience which I had, and my passing the matriculation gave me a new thought for future plans, taking me beyond myself. I asked myself whether God had not willed me to serve Him. Had God planned me to do a particular task in my life? I was thinking and thinking about this and the year 1970 passed, but no conviction could be made.

#### **Hearing the voice of God**

At the beginning of 1971 I got promotion in my job and was posted to Lunglei, within the Baptist Church area. I joined the post immediately. In this place I joined the College, evening shift, and without a break studied till I passed my Bachelor Degree in 1976. I thank God for His blessings to me and to my family, and I made the decision that I should serve the Lord as a full-time worker. Yet though I made the decision, I had no clear idea where I should go, or what I should do. I asked God many times to direct me wherever it was necessary.

I thought I was well prepared in education, and in heart, but I hoped to get direct information from God. My wife also was ready to accept the call of God. One evening, while we had family worship, God spoke to me through Joshua 24:22, "You are witnesses against yourselves that you have chosen the



*The students' hostel*

Lord, to serve Him." I had never had this kind of experience in my life. It made me so free and happy and all my doubts about His call suddenly disappeared. So I prayed to God, fully submitting myself, my wife, and my children to His mighty hand, and gave promise to Him that I should serve Him.

The next morning I went to the Baptist Headquarters and reported myself to be a full-time worker in the missionary work. But our church leaders did not easily accept this. Instead they advised me to have theological training. To me this was not possible because of the pressing in my heart to preach the gospel. Anyhow, I submitted my application for the post of missionary, but the Committee advised me to have theological training, and they told me there was no vacant post at present. My wife also was convinced of the need for training when I told her, but I saw no possibility of undergoing such a long course (three years) not only because of the pressure in my heart, but also because of the managing of the family. "Who will feed my family?" was my question. "If I leave my job we have no other financial resources. Also, my wife is illiterate, what will she do to maintain our family?" So from my side I saw no possibility of undergoing such training, but my wife was more and more convinced and she asked me to study theology.

#### **The Lord provides for all our needs**

Time passed, no post outside Mizoram was created, the beginning of the session at Serampore College was drawing near, so there was no alternative but to study! Then I submitted my application for theological study. The General Assembly accepted me and I joined Serampore College in July 1977. As soon as I left my home my wife started a very, very small tea shop in our house for their livelihood. Money which I left with her was quite scant, not even sufficient for one month's expenditure for them. She believed that God would be with her and would provide all her needs. I wonder at the way God has helped us. Their standard of life is far better than when I held a job. My studies also go well till now. Now I am in the last term of my course. I will finish in April this year. I am not so sure whether I shall be able to go to other states to preach the gospel after I finish my course. Our church may ask me to serve in Mizoram as a probationary pastor, though it is not my personal conviction to serve in my own state.

I have many things to say how God is with me, as well as of His wonderful guidance in our family life and my study in Serampore College. I have not enough words to express my experience of Christian faith. It is God who did great things for me and prepares me for His gospel.'



# GOLDEN LINK WITH THE PAST

*Some treasures of the library –  
books compiled by Carey*

by the librarian of the Serampore College  
Library

Serampore Baptist Mission, organized by the early Baptist missionaries, Carey, Marshman and Ward, played a leading role in initiating the modern phase of the Indian library movement. At the dawn of the nineteenth century the inauspicious clouds of decay and despair which overshadowed India during the eighteenth century had dispersed, bringing about marked changes in the realm of ideas. This fascinating phase, or Indian awakening, was primarily due to the impact of western education with inspiration from the oriental heritage. It will not be a travesty of truth to assert that during this period there emanated from Bengal social, educational, cultural and other movements in which the role of the Baptists of Serampore was very significant.

## Untimely death

To sustain and implement their high ideal of the best possible education in both eastern and western learning, the Baptists of Serampore established a library in 1800 which became the nucleus of their educational activities. In 1796 Rev John Fountain had been sent to India by the BMS to assist Carey who was then at Madnabati. Fountain was an ardent lover of books and so was appointed as the librarian. The library's primary object was to help Carey in his translation work and learning of the oriental languages. But Carey's interests were in many branches of knowledge, and subsequently the library began to collect books on various subjects. Unfortunately, within a couple of months of its establishment the library sustained a great loss in the sad and untimely death of John Fountain. The growth and development of the library was thus delayed considerably and during the formative period of the mission no concentrated attention could be given to organize the library properly because the missionaries were so preoccupied with other activities.

1818 a thoughtfully designed plan was made to reorganize the library to promote the aims of the college. In the college prospectus a plan was outlined for the library to include:

- (1) The Vedas, the Durshunus, the Puranas and all other Sanskrit works to be obtained on any art or science.
- (2) All the works obtainable in the various popular dialects of India.
- (3) The most approved Arabic and Persian authors.
- (4) The Chinese classics and the most approved authors in that language.
- (5) Such works in Sinhalese, Tibetan, Pali, Burmese and other Indian dialects.
- (6) Every Hebrew and Syriac work procurable in the East.
- (7) The best authors in Greek and Latin.
- (8) The best works in French, Italian and Portuguese.
- (9) The most approved works on divinity, history and science in the English language.

From the above plan it is clearly understood

that these missionaries wanted to develop a 'treasure-house of knowledge' of international standard. From the elementary stage to the university level all readers were to be helped in expanding their sphere of knowledge. In collecting reading materials much emphasis was given to divinity and oriental languages.

After the foundation of the college, a plan to erect a building was seriously taken up. In the plan space was allowed for the library to be accommodated on the ground floor. After the completion of the building the library took up its position where it remains today.

## Development in all fields of learning

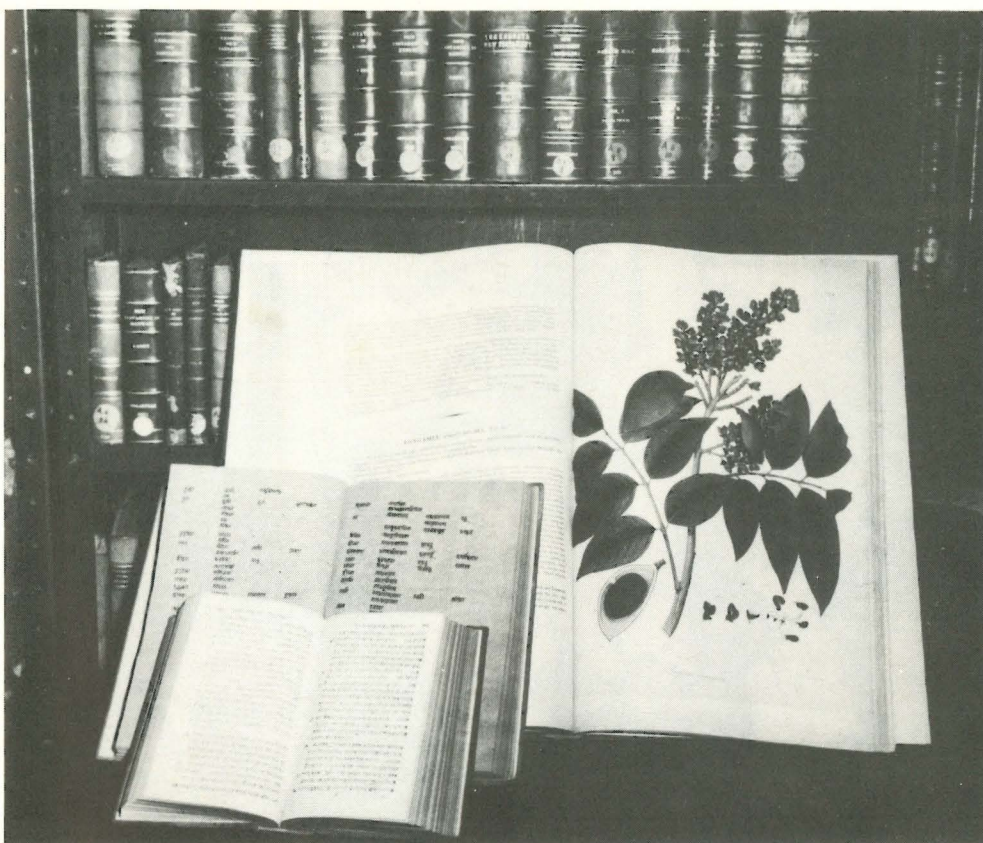
In the second report of the college it is found that, by appealing to the friends abroad and sending suitable persons to the various parts of the country, the library was able to collect a good number of valuable works in the European and oriental languages. The accessions made during that time consisted chiefly of works in Sanskrit and other popular languages of India. Statistics in



*The College library*

When the Serampore College was founded in





that report show that in a total of 675 works, there were no less than 39 languages represented.

By the end of 1822, the library had expanded considerably with the addition of 3,000 volumes presented by the Serampore missionaries. In addition, the library was enriched by donations from friends both in India and Britain. At the end of 1828 the collection had reached 5,000 volumes. And so, with the policy of keeping abreast of the best contemporary thought in every field of learning, the library gradually developed. During the middle part of the nineteenth century it became one of the greatest libraries in India. In 1871 it was reorganized by the Principal, Trafford, and in 1910, with resumption of university teaching and the introduction of higher theology education, the library was again reorganized and the collection of old books kept separately. The library rendered very useful services to the divinity students as well as to the students of arts and science. Unfortunately during the Second World War the college building was requisitioned by the Government for a military hospital. At very short notice the library had to be shifted elsewhere and, probably, during the move some valuable works were lost. After the war the college came back to its own building and the library returned also, but due to financial stringency no programme for developing the library was undertaken at that time.

#### Five years of reorganization

Only recently during Carey's bicentenary year (1961) was the current phase of reorganization started under the able leadership of Dr William Stewart, the principal of the college at that time. Reconstitution of the library started in 1961 and was completed by 1966. The events of major importance were the arrival of Miss K S Diehl, an expert American bibliographer who catalogued the old books in full bibliographical detail, and Miss F H B Williams, a representative of the BMS who was appointed librarian and took charge of the entire library. Three professors were appointed as deputy librarians of the three main sections of the library, namely, theology, arts and science, and the old books section, which was given the name 'Carey Library'. Plans and programmes were drawn up to consolidate, improve and expand these sections, and the Carey Museum was set up and brought under the control of the Carey Library.

Since 1961 there have been many changes and improvements made in each of the three sections. In the theology section the books have been reclassified and catalogued, a well organized periodical section established and two reading rooms set up, one for undergraduates and the other for postgraduate students. Library services have been increased and an inter-library loan system introduced.

Regarding the arts and science section, most of the books have been reclassified in the modern Dewey classification and the periodical section reorganized. There are now three reading rooms — for general students, advanced students and staff — and for needy and deserving students a textbook library and book bank have been introduced. The latter has proved very beneficial to the large number of students who come to the college from the poor families in the surrounding villages. The library is grateful for the various donations of books it has received, including a number from the British Council and the late Professor D N Banerjee, an eminent educationalist and former student of the college.

#### Putting the collection on microfilm

For the Carey Library an air-conditioned room with steel shelves was provided to preserve the very valuable books and other materials. After completing the catalogue, Miss Diehl published a part of it as 'Early Indian Imprints', and an important project of microfilming the collection was undertaken in 1966. We are very much indebted to the British Council for kindly donating a microfilm reader, and to Mr K Baago for 90 reels of microfilm containing the reports of the activities of the various missionary societies during the past two centuries. The library has been rendering a useful service to a good number of scholars worldwide, by providing reading facilities, information, copies of valuable materials etc. Through exhibitions, seminars, discussions and other meetings, the library has drawn the attention of elite societies of India and abroad to the work of missionaries in India, particularly the early Baptists.

We thank God for this golden link with the past and pray that the library will continue to be used for His glory and the furtherance of His Kingdom.





*The pastors' refresher course held at Serampore in January 1980 with Keith Skirrow third from the right on the front row*

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If you have antiques, jewellery, silver etc. for which you no longer have need, or which you are prepared to sacrifice for the cause of Christ overseas the organizers would be pleased to receive them. Please specify that the articles you send are on behalf of the BMS and write to:

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# HERALD

The word cloud consists of numerous repetitions of the following countries: ANGOLA, BANGLADESH, BRAZIL, HONGKONG, INDIA, JAMAICA, NEPAL, SRI LANKA, TANZANIA, TRINIDAD, ZAIRE. The words are densely packed to create the shape of a person's head and shoulders. A prominent red signature, which appears to read "PARK", is written across the lower-left area of the composition.



# CONSECRATED GROUND

Mbanza-Ngungu is a town built on the side of a hill some 150 kilometres downstream from Kinshasa, the capital of Zaire. The BMS has been working there since 1911. Apart from the main Baptist church in the town, there is a newer church at Loma which lies at the foot of the hills close to a broad, flat valley.

Here the Baptists have a large plot of land on which are built a church and school classrooms. It is also planned to build a dispensary and health complex, the foundations of which have already been dug. Nearby in the valley, a Chinese agricultural mission is experimenting with the cultivation of rice. They have put up buildings next to the Loma church property.

A few months ago the Chinese mission arranged with the local authorities at Mbanza-Ngungu to encroach on the church land. They began levelling the ground with their bulldozers, destroying the foundations which were prepared for the dispensaries.

The local church members protested to the Chinese and Pastor Nkwansambu, the CBFZ (Baptist Community of the River Zaire) Regional Secretary, made representations to the local authority. All this was to no effect. The Chinese continued their preparations to build, off-loading sand and loads of rocks.

## Things get worse and worse

Pastor Nkwansambu got in touch with Pastor Koli, the General Secretary of the CBFZ in Kinshasa, explaining that he was finding it difficult to restrain the church from taking physical action against the Chinese. The situation was deteriorating for, to make it worse, the Chinese were openly sneering at the church members' belief in God.

Pastor Koli contacted Bishop Bokeleale, the President of the ECZ (Church of Christ in Zaire), the organization that draws

together and represents all the Protestant denominations in Zaire. Dr Bokeleale arranged an interview with the Prime Minister, and Owen Clark, the BMS missionary who works in the secretariat of the Baptist Church in Kinshasa and who is secretary for missionary affairs, was asked to accompany the delegation. His presence was to be a reminder of the long history of the CBFZ with its origins in the work of the BMS, with whom it was still in active partnership.

After presenting Pastor Koli and Owen Clark to the Prime Minister, Bishop Bokeleale went on to say that the recently celebrated Protestant centenary was really the centenary of the work of the BMS. He outlined the problem at Mbanza-Ngungu and showed that the church was very upset about its land. It was being put to good use for the benefit of the people until being taken over, illegally, with the connivance of the local authorities, by the Chinese. These were an openly atheistic, foreign element which had been invited to work in Zaire relatively recently.

## 'I will build my church'

After listening with sympathy, the Prime Minister contacted the appropriate minister. The result was that within a few days the authorities at Mbanza-Ngungu had been told to find another site for the Chinese. Having been held on the leash for so long, the irate members of the Loma church were able to vent their feelings by hurling the dumped rocks piece by piece off their property.

Whilst the church at Loma is still giving thanks that justice has been done and was seen to be done, the local population including the authorities are still wondering how the reversal came about. As for the Chinese, when one of them was asked why they were not going ahead with their building on the site they had chosen, he replied, 'We cannot touch it. It is the Jesus plot of land!'

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(26 June-11 July 1980)

**General Work:** Anon (Cymro): £10.00; Anon (Stamps): £39.86; Anon: £5.38; Anon: £30.00; In memory of Mrs D Bateman: £135.00; Anon (Cymro): £10.00; Anon: £10.00; Anon (Cymro): £9.00; Anon (GW): £2.00.

**Medical Work:** Anon (Fraserburgh): £50.00; Anon: £5.00.

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It is interesting to note how Jesus, in his teaching, often referred to money and its employment in day to day living. The love of money may be the root of all evil, but it is certain that our Lord regarded money itself, when rightly used, as a necessary means for the smooth conduct of living.

He told a story on one occasion of a housewife who apparently mislaid the housekeeping money and scoured the house until she found it. Then, with disaster averted, she invited friends and neighbours to share in her rejoicing. He spoke of a ruler embarking on travel to another country who financed his employees and charged them to trade with the money against his return. Christ spoke with approval about those who had done well in this enterprise.

When asked to comment on the necessity to pay taxes to Caesar he replied that the enquirers should pay back to Caesar that which belonged to him, but that they should also give back to God what was rightfully His.

## There is a rightful share for God

Our Lord developed this thought in speaking to the Pharisees. He acknowledged their scrupulosity in tithing mint, anise and cummin, yet they seemed to forget the weightier matters of the law. These ought to receive their careful attention, but they were right to think that God should have a share of all our wealth — even the humble garden herbs. Then, what praise He directed to the widow who, in her extreme poverty, remembered God's share and cast her two mites into the offertory. It was the largeness of her generosity which was noted by God and not the face worth of the two coins.

God enriches us so that we may have the privilege of sharing in the work of Christ. He looks to us to steward our resources wisely and make them productive in the work of the Kingdom — the making of disciples from all nations. To do this we need to count the cost. We need to have a budget. It is necessary to share with God's people the knowledge of what will be required to maintain and advance the witness to God's Son in countries overseas.

## How the loaf is divided

This is the work the Baptist Missionary Society has been charged to do by the Baptist churches of this country, in obedience to the command of Christ. In this issue of the *Missionary Herald* we have set out the channels through which the churches of our faith and order make their gifts to this enterprise for our Lord. Further, we show how these gifts are translated into work and witness in the various countries in which our colleagues are stationed.

In these days of high inflation all must be fully aware of the difficulties in trying to prepare a budget for work which will need to be undertaken tomorrow and the day after. Yet there has been a remarkable response from the churches to the challenge of this situation. The increase in giving has been generous, but it has not in fact kept pace with inflation and so we are, as it were, running hard to keep on the same spot, with not a great deal of success. The purchasing power of the monies received from the churches this year is less than that received last year, though the total sum is greater. At the same time the calls for help from the Church overseas increase, as do the opportunities to witness to Christ. We dare not turn deaf ears to these cries for help nor let these opportunities slip through our grasp.





# PEOPLE, NOT POUNDS

by Vic Oxley, BMS Treasurer

Financial resources are necessary to enable the Society to carry out its work, but the Editor has reminded me that whenever I am talking about the finances of the Society, be it the budget, annual accounts, or on other occasions, I frequently draw attention to the fact that the Society is primarily about people and that pounds are incidental.

A commercial enterprise is directed to making a profit for its shareholders; all activity is to that end. A public service enterprise provides that service and makes ends meet out of charges or taxation. The Society is neither

a commercial nor a public service enterprise, its concern being to enable people from this country to take the knowledge of the gospel of Jesus Christ to people overseas. It is essentially a story of the efforts of committed people to serve other people, and so the financial needs and resources can be seen in the light of people.

## The serving people

The main resource of the Society is not money but the people who serve abroad, the missionaries. When they are accepted for service they are assured by the Society that their physical needs will be provided for; that they will be trained both before and during service; that they will be transported to and from the field of service; that they will be provided with the resources and

accommodation necessary for their work; that they will be cared for and housed during furlough; that their health needs will be provided for; that care will be taken of their children in the matter of education, either at home or abroad.

Then there are the people who serve at home, the headquarters staff, without whom the Society could not function. The raising of funds is only a small part of their duties; the care and concern for its missionaries is the main task. Each missionary is unique and requires the separate attention of many members of staff, either in person or by way of correspondence. The people who serve in a voluntary capacity must not be forgotten, including those who help at Mission House, committee members and auxiliary and church

# A REMARKABLE RECOVERY

The people of the Raikola village in the Kond Hills, Orissa, India, were making preparation to take 18-year-old Sushila Pradhan for cremation as soon as she passed away. But they needed a kerosene lamp so that the cremation could be performed, and went to a Christian family in Kanabageri to borrow one. This family hurried to Sushila's house where they found her desperately ill and apparently breathing her last. They, however, had great faith in the Udayagiri Hospital and insisted that the relatives take Sushila there.

Dr Milton Das, the Medical Superintendent, was fast asleep in bed after a full day's work at the hospital, when he was awakened about midnight by the entire village crowding into his courtyard. He hastened to the hospital

where he saw the young mother with her 10-day-old baby and the whole family weeping loudly and preparing for the end. The husband was completely shattered and beside himself with grief, fully expecting to lose his young bride.

## Prayerful treatment

'I had a word of prayer,' writes Dr Das, 'Lord, here is a girl, only 18 years of age with a 10-day-old baby and a small family; I trust you to look after her. You are the same God who healed the paralysed man and brought the dead Lazarus to life. Please heal this girl.'

'When I examined her I found her to be suffering from severe meningitis with high fever and paralysis of the left side of the

body. We gave her treatment and cared for her for six weeks, after which she was completely cured from the meningitis and its affects.

'Praise the Lord, for He is the great healer and has done great things for Sushila Pradhan. Her family are reunited and she left us with a broad smile carrying her little baby and accompanied by her husband and relatives.'

This was a poor family who could only pay one eighth of the cost of treatment. There are many other patients in a like situation so that much of the work of the hospital must be paid for from the gifts of those who support the work.

'We treat all such patients very



missionary secretaries.

Then there are the people who have served and come to the end of their active career. These people are cared for through the Society's pension arrangements and the provision of retirement accommodation. Widows and Orphans pensions are provided when the occasion arises.

### The served people

Next we come to the people we serve. In carrying out our duties to take them the gospel, we find it necessary to help them in a number of ways. We assist with the provision and equipment of churches, schools and hospitals, the provision of transport, and aid towards agricultural projects. Pastors are helped to take advanced

training by lay-courses away from their own country in the UK or elsewhere.

The far greater part of the needs of all the above people is met by the direct and dedicated regular giving by the people in our churches. They are a people who are informed about the work of the Society, who pray regularly for it, who consequently are persuaded of the need to be generous contributors to the work, and who belong to churches which provide a regular flow of candidates that the work may continue.

People not only remember the Society during their lifetime but also in their wills and so provide some income as the legacies are used up, and some interest until they are disposed of.

### People plus people equals commitment

The financial equation of the work of the Society can be expressed as follows:

The total commitment of the Society is the sum of:

- The people who serve abroad
- The people who serve at home
- The people who have served
- The people who are served

This commitment is met by:

- The people in our churches
- The people who have remembered the Society at the end of their lives

We praise God that over the years the commitment has been met.



*Sushila and family leaving hospital*

sympathetically and lovingly,' says Dr Das. 'God is great and He is leading us over many hurdles and bringing the hospital to a stable situation once more.

'Dear reader of this true story, there are many needy patients around us who need your sympathetic attention. Let the Lord speak to you, as you read this, to be more generous. Let Sushila remain as an example of how the mission hospital is able to help — even at the point of death.

'We are grateful to the Baptist Missionary Society for all the help it gives and we ask for your continuing prayers and support so that the compassion of the Lord Jesus Christ may be expressed to all who come to us for help and healing.'



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# PARTNERS IN PAYMENTS AND RECEIPTS

by Vivian Lewis, Assistant Secretary for Promotion

We normally think of Paul as a 'self-supporting' missionary — one who, accepting the call of Christ to be an apostle to the Gentiles, undertook that call at his own expense. Such an idea is backed up by the mention in Acts chapter 18 of his joining Aquila and Priscilla, setting up in business as tentmakers.

In support of this picture, we are reminded that he could write to the Thessalonians saying that he worked for a living night and day, rather than be a burden to anyone (1 Thess 2:9), and claim, in writing to the church at Corinth, that he had made no charge for preaching the gospel (2 Cor 11:7) and that he made it a rule 'as I always shall, never to be a burden to you' (2 Cor 11:9).

## The burden is shared

Such a picture, though, is an oversimplification which is far from the truth. In that very passage where he makes the claim not to have been a burden on the Corinthian church, Paul is able to do so only because, as he says, 'anything I needed was fully met by the friends who came from Macedonia' (2 Cor 11:9).

That reference to the friends from Macedonia points to the loving care given to Paul by his supporting churches, and especially by the church at Philippi. The epistle to the Philippians makes that very clear. Paul opens his letter to them with thanks to God for the part the fellowship at Philippi had taken 'in the work of the gospel from the first day until now' (Phil 1:3-5). What was that part? The last chapter of the letter spells it out.

Their care for him had blossomed afresh (v 10). It was kind of them to share the burden of his troubles (v 14). In the early days of his mission when he set out from Macedonia, they alone were his partners in payments and receipts (v 15). They contributed to his needs, not once, but twice over (v 16). He was paid in full now that he had received from Epaphroditus what they had sent. It was a fragrant offering, an acceptable sacrifice, pleasing to God (v 18).

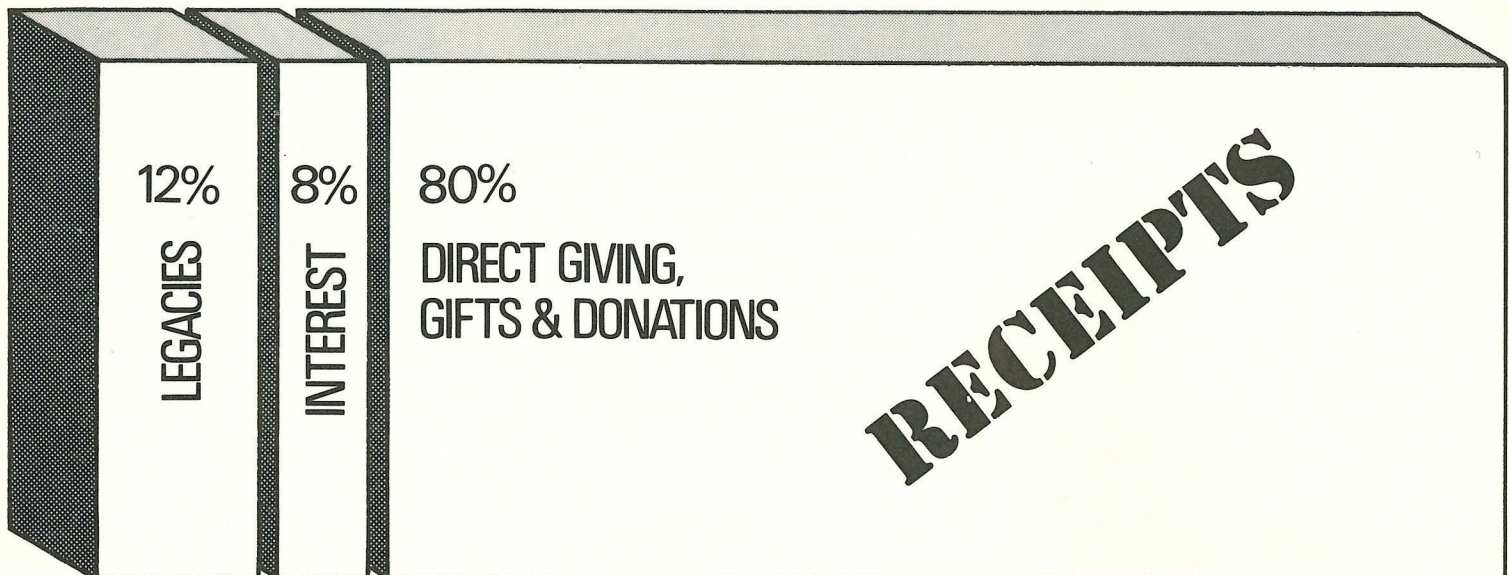
Partners in payment and receipt. Surely this is what we are called to be in Christ's mission to the world today? Those who go out from our churches to share in that mission through

the BMS depend upon our loving support to free them to respond to Christ's call.

In the financial year which ends this month, the BMS budgeted for an expenditure of over a million and a half pounds. Some people believe that the Society has large financial reserves that could provide the bulk of the income needed. How false!

## Where then does the money come from?

- (1) **INTEREST.** What the BMS receives by interest on the funds that are held amounts to only 8% of its total income.
- (2) **LEGACIES.** A further 12% comes from legacies, because many people remember the work of the Society when they make their wills.
- (3) **DONATIONS.** That means that 80% of the income comes directly as gifts and donations from individuals and churches. Without that loving support the work undertaken by over 200 missionaries serving in 10 countries would be impossible.





**But how is the money spent?**

**OVERSEAS 76%**

- 57% Personnel (missionaries' allowances, passages, training and housing, and the cost of schooling and hostels for missionaries' children).
- 8% National churches (bulk allocations to overseas church bodies for their work).
- 6.5% Buildings and equipment.
- 2.5% Hospitals (supplies of drugs and equipment).
- 2% Administration (offices overseas and contingencies).

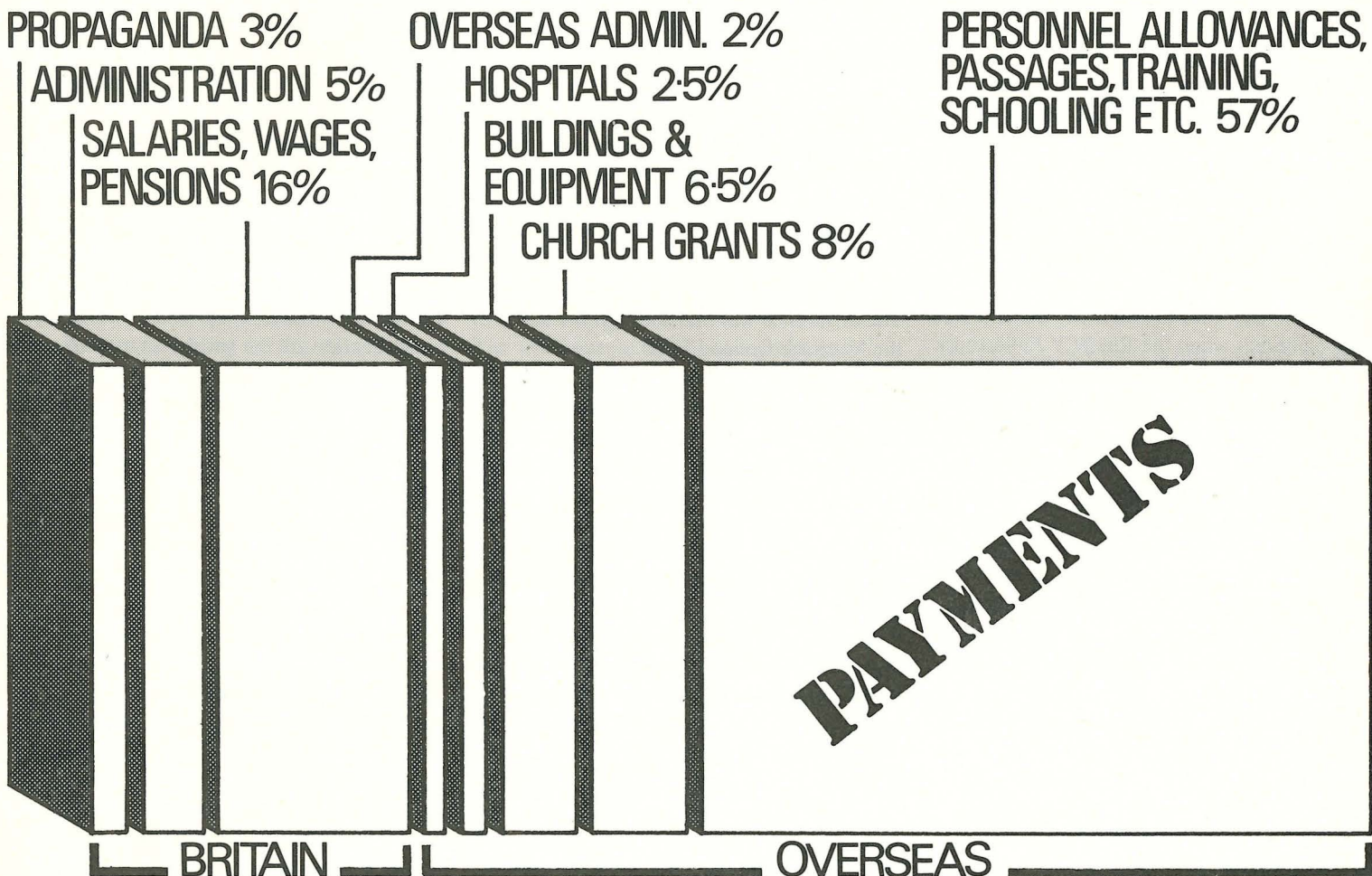
**IN BRITAIN 24%\***

- 16% Salaries, wages, and pensions.
- 5% Administration (Mission House expenses, printing, postage, committee expenses, etc).
- 3% Propaganda (AVA material, magazines and literature, deputation and travelling).

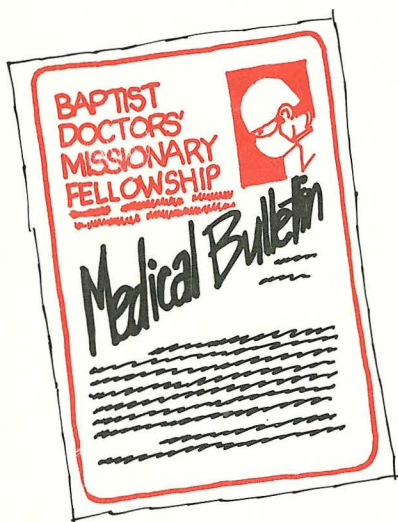
\*This second section represents the support and servicing programme which enables the overseas work to go forward. It includes the salaries and travel expenses of the two overseas secretaries, the costs of the medical department and its care of missionaries' health, and other such things.

This is how your money is spent. This is the way that you share in the work of mission overseas through the BMS. The Society is your link with the World Church, and the means by which Baptists in the British Isles are enabled to respond to Christ's command to be His witnesses to the ends of the earth. Through the Society, your giving is translated into love in action, as over 200 missionaries in 10 countries serve the national churches.

That such service can be offered and such love shown is because of your gifts — for you are our 'partners in payments and receipts'.







#### from the Medical Department

Our Society is associated with and gives financial aid to hospitals in India, Bangladesh and Zaire. It also supports some 48 missionaries who are engaged in medical work in those countries as well as in Nepal, Hong Kong and Brazil. Their work ranges from the highly sophisticated technology used in an intensive care unit in a large medical teaching hospital, to very lowly, very basic, but highly important work of village clinics and dispensaries. This help has enabled many sick and needy people to be cared for and a great number of nationals to be trained in the profession of nursing and paramedical skills. The money comes from several sources, but with one object, to show the love of God in a practical way through the caring and treatment of the sick and needy, and to preach Jesus Christ.

It was in 1909 that the **Birthday Scheme** had its beginnings when the Rev W Y Fullerton, minister of Melbourne Hall Church, Leicester, suggested that his church members and congregation should give one shilling upon each birthday to what was then the Medical Auxiliary of the Society. This scheme is now used by many churches throughout the United Kingdom, and provides a considerable proportion of the money raised for the work of healing. It is also an act of thanksgiving to God for the many privileges and blessings received throughout another year.

In more recent years the **Friends of Hospital Scheme** has engendered interest, prayers and financial support as churches have become linked with one of the hospitals and received a biannual letter from the hospital about its work.

The Baptist Doctors' Missionary Fellowship (BDMF) and the Baptist Nurses' News Scheme (BNNS) were formed respectively 25 and 26 years ago for the twofold purpose of bringing to doctors and nurses at home news of a more professional nature concerning the work of their colleagues overseas, so that they in turn through their prayers and financial support, might encourage the medical missionaries.

Both the BDMF and the BNNS encourage financial support, which takes effect through a special annual project. Sums of money raised in the past have been used to underwrite such things as the cost of a drug consignment to one or other of our hospitals, towards special missionary training or in underwriting the cost of travel.

Thus through the medium of **personal giving**, the Birthday Thanksgiving Scheme, the Friends of Hospital Scheme, the BDMF and the BNNS, last year a total sum of £137,770.11 was raised for the medical work of the Society, forming a considerable proportion of the total medical expenditure. The difference was met through the funds of the Mission's General Fund.

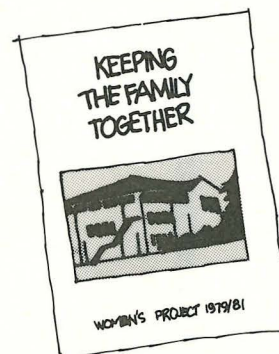
The interest shown in tangible fashion by the generosity of the people of our churches in Britain is tremendous and for this we thank God. But the power released through informed prayer is more difficult to measure. Of this we can be sure, doctors, nurses, pharmacologists, physiotherapists and social workers have been enabled to go 'the extra mile' when their own strength was flagging; seemingly 'hopeless' illnesses have been healed; the hearts of men and women have been touched and won for Jesus — and this is what it's all about!

#### from the Women's Department

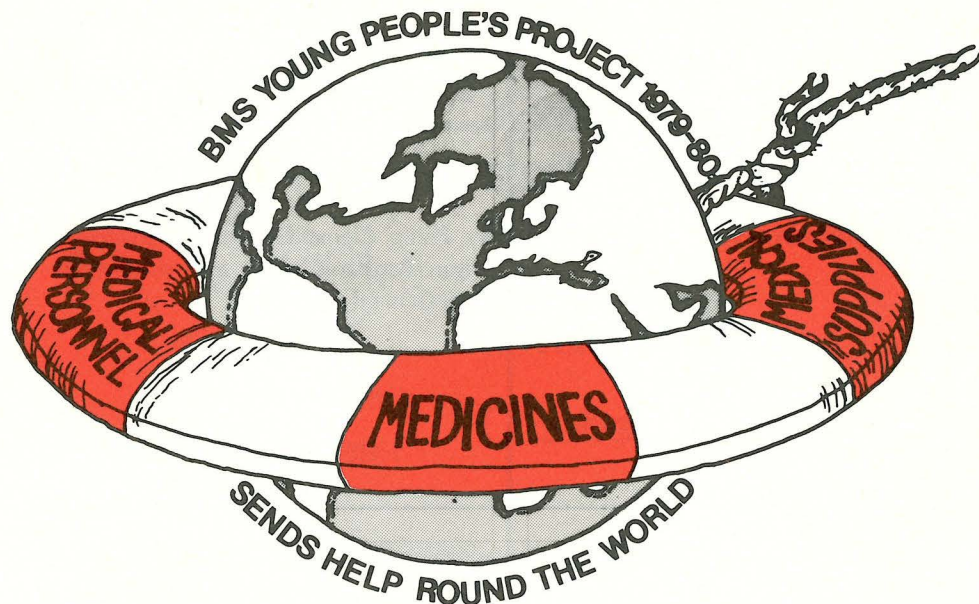
The women of the churches have always played their part in the support of the Society. They have shown their love and concern in a practical way by giving to the women's work of the Society and by special projects.

By being associated with the current project, '**Keeping the Family Together**', they are helping to make the presence of all missionaries in Brazil more certain. Because accommodation for their children is provided during term time, more of our missionaries are able to remain on the field proclaiming the love of God in Christ, nurturing the churches and training pastors.

The children (22 of them) attend St Paul's School in São Paulo, an English medium school, as day pupils. As you will have seen from your July issue of the *Missionary Herald*, they live either in the main hostel (Vila Sonia) or the annexe (Jardim Paulistano). The children return to their parents during the two school holidays, but during term time they share in the evangelization of the nearby shanty towns and take part in open air meetings. In this way God is using the opportunity of the BMS needing to be in São Paulo to bring glory to Himself through the missionaries' children.







When it was necessary to supply an annexe to the hostel, the BMS looked to the women of the churches for their help and they have not failed, rather they have lived up to their reputation for generosity. The money has been raised in all sorts of ways. One meeting has collected over £50 in ½p pieces. Coffee mornings, teas, bring-and-buy sales and sales of work have all been arranged. Knitting needles have clicked, both for the making of garments for sale and in sponsored knits. In one sponsored knit, not only were the knitters sponsored but the resulting blanket was auctioned off and the proceeds given to the project. In another meeting the ladies brought a thank-offering gift in appreciation that they could have their children and grandchildren with them and not be separated from their families as are the missionaries.

The opportunities in Brazil are great. Many Brazilian churches are tackling the situation with courage and imagination, but they need help and are asking for it. By their interest and concern in the annexe the women are doing their part. There are still seven months to go before the total is announced at the BMS Women's Meeting at the Assembly in May 1981. The target is £25,000. I am confident that it will be reached.

## from the Young People's Department

'Throw out the life-line' could well describe the aim of many churches and youth fellowships during 1980. Much imagination and enthusiasm have gone into supporting the current Young People's project, 'Life+Line', which contributes to vital medical work in Zaire and Bangladesh.

The old maxims, 'every little helps' and 'you're never too young to start', have also been proved to be true. Under fives have

shared in the appeal, together with older children, young people and adults.

They have all drawn on a wealth of ideas. A popular way for young supporters to give to the fund has been that of saving ½p and 1p pieces in tubes and jars. One church put a boat and life-line on display for a weekend, together with a model of an African village and project posters. Other displays have included a range of medicines and medical instruments, all priced, to show the cost of equipping a simple village dispensary. A 'working clinic' was set up in a church hall, complete with staff of nurses, midwives, pharmacist and physiotherapist. Young volunteers, dressed up as patients, were then 'treated' before the onlookers.

Sponsored chorus singing, a concert, garden parties and coffee mornings have been among other special activities. Several services of family worship have included a mime which features the work of an Under Fives' Clinic in a developing country.

The information and involvement shared through all these efforts are as important as the money raised. All supporters of the scheme should have a clearer idea of conditions in other countries, and will know of the urgent need for community health programmes, medicines and trained medical helpers. Hopefully, this increased awareness will result in continued interest and active concern.

Medically, Zaire and Bangladesh are among the neediest lands in the world. In the UK there is one doctor for every 700 people but in Zaire the ratio is about 30,000 to 1. In Bangladesh there are only 700 qualified nurses serving a population of 86,000,000. There the average wage per head is about £1 per week. This general poverty results in

malnutrition and low resistance to disease. Small wonder that one baby in every four will die before its fifth birthday.

Christians share in the work of the hospitals, clinics and community health programmes. BMS missionaries have a small but key role in this fight against illness and disease. Along with national and other expatriate medical workers, they seek to prevent sickness and heal those who are ill. The Society helps to make this work possible by supplying drugs and medical equipment.

'Life+Line' aims to provide part of the necessary money. By the end of the year it is hoped that £10,000 will have been received. With three months to go, we are still well short of our target.

If your young people would like to join in this project it is not too late for them to give their support. Slide sets, Health Bulletins and background information are available on request.

The project, however, is not the only means whereby young people can support the work of the BMS. Over the years all types of church-based youth organizations have made valuable contributions, sometimes through the project, sometimes through other ways. Guides, Scouts and Christian Endeavour societies have all given enthusiastic support to 'Life+Line'. Endeavourers have also had their own particular interest and, for some time now, have been sending in **Green Shield, Pink and Co-op stamps**. These have helped to pay production costs of a new hymn-book for the Lingombe-speaking people of Zaire.

*continued overleaf*



# CHANNELS OF BLESSING

*continued from previous page*

The Christian Endeavour magazine, *Ascent*, gives regular publicity to BMS interests and youth projects.

The Boys' Brigade has a tradition of holding its own fund-raising appeals for the Society and every Christmas the Junior Section runs a special project. Last year the cause was 'Adventure in Angola' and over £9,000 was raised. This became part of the BMS grant to the Evangelical Baptist Church in Angola as it re-establishes itself. The Company Section's project for 1980 is 'Caribbean Call' and its target of £1,000 has already been passed twice over. As the name suggests, the money will help our fellow Baptists in Jamaica and, in particular, support the work of the United Theological College in Kingston.

There are the two junior schemes for personal supporters: the **Ropeholders' Club**, for youngsters up to 13 years of age, and **Youth Partners**, for those who are 14 or over. Club letters are issued three times a year, and members pledge themselves to take an interest in the worldwide Church, to support the work of the BMS by their prayers and giving, and to encourage others to take a missionary interest.

We are more grateful than words can express for the wholehearted efforts of so many groups and individuals. The Society depends on such cheerful and generous support for the continuation of its work.

Next year's project will begin in January. It will focus on communicating the gospel and will provide means of transport for church workers in Brazil and Zaire. Full details of the scheme, and promotional material, will be issued shortly. We look forward to the continued partnership of young people not only in this project, but in the total ongoing task of presenting the gospel of our Lord Jesus Christ in word and deed.

# YOUR KINGDOM COME

THE WORLD COUNCIL OF CHURCHES' CONFERENCE, MELBOURNE

by Philip Clements-Jewery, minister of Wigan Baptist Church and member of BMS General Committee.

In May this year I enjoyed the tremendous privilege of being able to attend the WCC Conference on World Mission and Evangelism in Melbourne, Australia. I would like to thank the BMS for their generosity in making it possible for me to go.

On the way to Australia, during a brief visit to Bangladesh, I was able to visit our missionaries in Dacca, and see the children's hostel and the school for blind girls. I took a flight to Chittagong for 24 hours, and spent several hours at Chandraghona Hospital. Greg Smith, one of our technical team, took me to Narayanganj, where he is supervising the building of a house for the Baptist pastor. I met Rev Rajen Baroi, the Secretary of the Bangladesh Baptist Sangha, enjoyed a cup of tea in a Bengali home and ate in a Bengali restaurant. All told, it was an intense and impressive experience to see our involvement with the Church in Bangladesh.

## Different expressions of the faith

The conference itself was impressive for its variety of participants and styles of worship. It was certainly hard work, with several important and stimulating addresses to digest, and with a great deal of group discussion to hammer out statements presenting the conclusions of the conference.

I went expecting to experience a great diversity of Christian traditions and practices, and I was not disappointed. Evangelicals and Orthodox Catholics and Protestants met together in a spirit of prayer and worship. Daily worship began with the entry of the cross, and we acknowledged that we were a pilgrim people who travel on under the sign of crucifixion. By far the most satisfying element in the conference was the daily Bible study in groups of 15-20. These groups were very diverse, and yet reached a depth of personal sharing which went beyond mere intellectual discussion. In this respect, the other groups in which we shared during the

conference were less satisfying. We were divided into four sections — 'The good news to the poor,' 'The kingdom of God and human struggles', 'The Church witnesses to the kingdom' and 'The crucified Christ challenges human power'. It was in these sections that the work of the conference was done, though I came away with the feeling that a committee is not the most satisfying way of tackling theology.

Several other impressions remain with me. One is the dominance of the Latin Americans among those from the Third World, and the comparative silence of the Africans and Asians. Another is the unwillingness of those from the west to accept the more extreme views that were expressed during our deliberations, although we westerners certainly engaged in public breast-beating over our contribution to the injustices that afflict mankind. Delegates from what were called 'countries with centrally-planned economics' were very much more hesitant to criticize the systems under which they lived, and when the topical subject of Afghanistan was raised the Russians threatened to walk out of the WCC if this particular resolution was passed. In fact, it was just defeated, although only half the delegates entitled to vote actually did so.

## Mission to one's own people

From the point of view of the BMS, it is interesting to note that the conference concerned itself little with what might be called traditional missionary enterprise. The emphasis was plainly on the mission of each church in its own land. The BMS already recognizes this point, and works in partnership with and at the invitation of the churches in the countries where our missionaries go. A development of this idea was the suggestion by the conference that the interchange of church workers within the countries of the Third World should be





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*Philip Clements-Jewery (right) talking to another of the delegates at the conference, a Greek Orthodox priest, Father Miltiades Chrysavgis, who works in Sydney, Australia*

unjust world, can there be equal partnership in mission between rich churches (ourselves) and poor churches? It is to be expected that a conference of the WCC would issue a strong call for justice for the world's poor, and this conference was no exception. We emphasized that the gospel is good news to the poor and that the kingdom has special significance for the oppressed. Time and time again, those of us from the rich countries were reminded of our silent complicity in a system that oppresses and exploits the poor. The gospel demands that we are responsible not only for the way we use our wealth, but also for the way in which it is gained. The preaching of the good news will have no credibility among the poor if it is divorced from such concerns. We have to admit that the vast majority of the people served by the churches which our society supports are extremely poor, and that these churches themselves are poor. We, on the other hand, enjoy the power that a budget of £1½ million affords. There is a profound challenge here to us all, a word from God to which we must attend.

These ideas were given solid biblical and theological undergirding by the conference. A Baptist working in industrial mission in Hong Kong called for a new commitment to the evangelization of the poor, addressing them not so much as sinners in need of forgiveness (they are that, but this comes later) as those who are sinned against. The gospel affirms the value and dignity of such people, and enables them to stand firm against the principalities and powers. It is only in the awareness that they are the sinned-against that the possibility of them acknowledging themselves as sinners arises.

#### Concern for the periphery

In this connection, a Japanese theologian spoke about the Christ 'who is the centre of all peoples and all things' yet who is always in motion towards the periphery. He affirms

his Lordship by giving it up! If God thus declares His concern for the people on the periphery of life, then the Church must share this concern. As far as we are concerned, Zaire and Bangladesh, particularly, are on the periphery, but 'The crucified Lord is as much present (in these places) as in London'.

I hope that everything I have so far written makes clear that although the conference was very concerned with social and political issues, nevertheless it did not lose sight of the centrality of evangelism to the task of the Church. What we were discussing, rather, was the strategy by which this task must be carried out. An evangelism without attention to these other issues lacks credibility. We are called to the task of mission in solidarity with the world's poor, and this will be a costly thing if we take seriously the need for absolute identification with those we seek to serve.

While in Australia, I was able to make contact with the officers of the Australian Baptist Missionary Society and to visit their headquarters. I found this a very valuable and stimulating experience. I was impressed, among other things, by the quality of their literature, and by how much they were apparently able to do on a budget of about one third of ours.

Finally, another word of thanks to the BMS for making this trip possible for me, and a quotation from the conference message to the churches: 'Our world is deeply wounded by the oppression inflicted by the powerful upon the powerless . . . our world is full of people suffering from hunger, poverty and injustice. We stand under the judgement and hope of Jesus Christ. The prayer "Your kingdom come" brings us closer to Jesus. Christ in today's world. We invite you to join us in commitment to the Lord for the coming of whose kingdom we pray — your kingdom come, O Lord!'

encouraged, as well as a more balanced interchange between First and Third World churches.

This raises the major issue on the agenda of the conference: how, in an unequal and



# NO LOOKING BACK

by Irene Masters, written during an extended furlough.

When we were forced to spend a longer time on furlough than anticipated, many thoughts and questions came to mind which caused us to re-examine our call, and to ask whether the Lord was showing us that our term of service on the mission field had come to an end. I would like to share these thoughts and questions, with a prayer that others who are perhaps going through a period of uncertainty and perplexity, of questioning and doubt, may be helped as I have been.

Obviously not all missionaries have times of difficulties such as these, but I feel that people in the churches at home should be aware that these problems exist. With this knowledge they will be able to pray more intelligently and be a help and support while missionaries are on furlough, for we are all part of the Lord's team, prayers and workers alike.

As we waited on the Lord for His word and will to be revealed, one verse in particular stood out to us with nagging persistence. It is found in Luke 9:62 and reads, 'Anyone who starts to plough and then keeps looking back is of no use to the Kingdom of God.'

The verse speaks to us of commitment, but what is commitment? Is there a lack of commitment on the mission field today? How many missionaries respond to the call of God only to give up later on when it is not quite what they expected? Why are so many leaving after only one term? Why do so many apply only for short-term service? Why are there only a few who stay for 15, 20, 25 years? The reasons are, of course, varied and numerous but perhaps sometimes it is because we have only one hand on the plough and are looking back to the homeland, then when difficulties arise it is all so easy to take that hand off and let go of our commitment. But we know, too, that our commitment is not to a particular work or mission field, rather it is to God, and we must

always be open and receptive to His voice and obedient to His will.

## Testing our faith or turning our feet?

When things are going well we do not stop to question whether we are still where the Lord would have us. However, as soon as difficulties arise — perhaps doubts, opposition or misunderstanding — we begin to wonder whether we are still in the Lord's will. Are these problems sometimes of the Lord's permitting in order to test our commitment to Him? Or are they signs that we are no longer in the right place, at the right time, doing the right thing?

I think most missionaries experience discouragement when they first go out to the mission field. We have so many ideas and plans which we believe are God-given and will better the life of the people, and then, oh the disappointment when we arrive and the people are not interested and cannot understand, preferring to go on in the same way as they have done for years. It is then that we begin to wonder whether we were right after all. Have we mistaken God's call? Have we mistaken all the ideas and plans as coming from ourselves and not God? Sometimes even our missionary colleagues seem not to understand what we are trying to do.

When these things happen, are we not in some measure being made to understand a little of the suffering of our Lord and to share in it? He came with the greatest message of all. His arrival had been expected and prepared for, and yet when He arrived He was misunderstood and rejected, even by His colleagues, His closest friends. Should we not consider it a tremendous privilege to be able to share a little in the suffering of our Lord? In spite of the difficulties, the misunderstanding, the antipathy and rejection, Jesus was totally committed to the work His Father had sent Him to do.

Both hands were firmly fixed on the plough and He set His face steadfastly forward, never wavering.

## The differences demand great patience

When we are used to making quick decisions, it is very hard to enter a culture where any important issue must, on principle, be discussed and thought about over a long period. This process may take many months or even years before the idea is finally accepted, no matter how good it may seem to us, or how great the change would be for the better. How easy it is to try and force our ideas without waiting for them to be properly understood and accepted. In this respect churches at home can help a great deal by praying that the Lord will give an extra portion of His patience and perseverance to missionaries, especially during their first couple of years on the field.

Then again, one of the most difficult times for the missionary is coming home on furlough and feeling rather a failure but having to face congregations who are eager to hear news of the wonderful way in which the Lord is working. We wonder what we can possibly say as we look back and try to assess what has been achieved, and we feel even more wretched when someone comes up to us and says that they think we are wonderful! It is then that the big question looms up — do I return or not? Just as the disciples asked why they could not cast out the evil spirit from the young boy, so too we would ask why there seems to be no response to our work, and I am sure that the answer of Jesus would be the same, 'Only prayer.'

I believe that the role of the churches at home is so very important in the Lord's team. For we are a team and the churches have a commitment to pray; to pray earnestly and intelligently for both missionaries and the people amongst whom we work. But, I





realize, too, that those of us on deputation have a duty to give a true impression of our work including both joys for praise and burdens for prayer. For how can the churches co-operate and be one with us if they do not know what to pray for?

#### **Each one needs the other**

It may well be, if we are honest with ourselves, that some of the problems which arise stem from our own pride and a failure to realize that we are a team, in need of each other. God has placed us where we are for a reason, and every one of us is equally important in His sight and service. Even if a missionary has only been on the field for one or two years, and has made many mistakes during that time, that person still has much to offer new missionaries. Nor should we forget the people amongst whom God has placed us. What must it be like for them to have different people coming and going all making the same mistakes? How can we teach them about commitment when we ourselves are not witnessing to total commitment, when we have our hand on the plough but are always looking back?

New missionaries need the experience of more senior missionaries as a steadying influence to stop them making problems for

themselves and ruining their witness through lack of knowledge of the culture, and to stop them from forcing their ideas on the people. I am sure, again if we are honest, we have all felt resentment when, bursting with enthusiasm, we are told that we cannot do something in the way we wanted. There are often many things, too, which to us seem wrong and yet nobody seems to be concerned or doing anything. Later, we find that these things have been the cause of tears and frustration for our colleagues since they first came. They may well have been trying for years to have these things changed, but have met with obstacle upon obstacle.

In turn, the more senior missionaries need the freshness and enthusiasm of new missionaries, as often we give up trying new ideas because it has taken so long in the past to have anything implemented. Perhaps, too, we are sometimes unwilling to accept new ideas unless they come from ourselves. It is so easy to think that because our ideas have not worked, an idea from someone who has just arrived on the field could not possibly work and so the idea is rejected outright.

#### **We are called to obedience**

We need to remind ourselves of the humility of Jesus and let this mind be in us which

was in Him so that indeed we may be humble towards each other, always considering others better than ourselves and looking out for one another's interests, not just our own. May we indeed allow the Spirit to produce in us His love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control, that there may be a greater love and understanding for each other, not only on the mission field but also in the churches.

If we look with expectation and hope that we shall reign with Christ, God expects endurance from us, total commitment, both hands on the plough and no looking back, even though we may not see any fruit for our labour. Vast numbers of lives were not changed during Jesus' time on earth; the dramatic changes came after He had returned to His Father. He came in obedience to the Father's will. We, too, may not see many changes but we go in obedience to the Father's will and that is what matters. The work and the results are the Lord's not ours. We are only the instruments through which God carries out His purposes. Missionaries 'new' or 'old' and praying partners in the churches are simply God's servants, each doing the work the Lord gives us to do. One sows the seed, another waters the plant, but it is God who makes the plant grow. 'The one who sows and the one who waters really do not matter. It is God who matters, because He makes the plant grow. There is no difference between the man who sows and the man who waters; God will reward each one according to the work he has done. For we are partners working together for God' (1 Corinthians 3:5-9, GNB).

So let us all witness and keep our eyes, our aims and our hopes steadfastly towards Jesus, who has gone before us.



# VISION FULFILLED

by **Edith Hallett**, who served in India from 1946 to 1970.

I once had a vision. It was maybe not in quite the same class as that of St Paul, or even Sadhu Sundar Singh, but it was nevertheless a moment of seeing which I shall always remember. I was standing on the veranda at the back of what had not long before been the men's bungalow in Gaya, and looking at a large empty compound with a few godowns (warehouses) and unused servants' quarters near its northern and western boundaries. The vision came clearly: that was where the school was to be!

In those days the little Gaya Middle School was actually located in an old rented house

in Ram Sagar on the edge of Andar (ie inner) Gaya, the holiest part of that great pilgrimage centre. It was no mansion, having just one central room and four sizeable verandas round it. At some stage permission had been obtained from the Hindu landlord to fill most of the little courtyard with two new classrooms — one a proper room for the combined top two classes, the other an extension of its roof and floor but unwalled, where the numerous small children of Class I sat, each on her little, movable board.

#### **Standing room only**

Space was so limited that when I once made a

numerical error over admissions and admitted one child too many, it was found that there was literally no place on the appropriate veranda where another little seat-board and another little low desk could be put. Fortunately, as it happened, there was no single day when all the members of that class were present together, so no crisis occurred.

It was a school for non-Christians, it had no money or proper grant, and right from the start I had not wanted to go to Gaya. I had felt my call to be to give a deeper understanding of Christian things to Indian



*High School section, Gaya*





children born into the Christian fold. I did not feel called to spend time and energy raising money, as my predecessor Miss Dorothy Philcox had done, to keep running a school which was neither in accord with the current BUNI (Baptist Union of North India) policy nor with my own call. Further, a Bihar middle school needed only a trained Inter Arts (a halfway stage to a BA) for its headmistress, and I was, wastefully, an MA. But for the BUNI I was a cheap proposition to fill the headmistress vacancy, for I was paid by money from overseas whereas an Indian IA must be paid from money raised in India. So they appointed me to Gaya.

I had other ideas as to what I should do so I fought the appointment, but was defeated. Gloomily, even tearfully, I decided to do as I was asked. Later, I remember, a friend commented, 'Surely you were sent to close the Gaya school!' But it did not work out that way.

Firstly, I fell in love with the little school. Badly staffed as it was, at least on paper, it was quite amazingly successful in teaching the three R's and more. Year after year the 'mission school' came top of the government scholarship examinations. One year in particular three of our girls would have undoubtedly topped the list had the authorities not refused to accept more than two candidates from us. Further, each Sunday morning almost the whole school came along voluntarily to Sunday school. If it was partly for the pretty pictures that they came, what did it matter? They were there, all the same, listening attentively to stories of Jesus.

#### **Time for the vision**

It was not long, however, before a mountain stood in the way of progress. The government authorities demanded better accommodation for this grant-aided school, and who could blame them? But in Ram Sagar there was no

space, and anyway there was no money, certainly not for a rented building. It was then that I 'saw' the school in the mission compound garden. And I was not disobedient to my tiny, inglorious vision.

I duly set about convincing the district inspectress that we could accommodate a middle school in a few godowns and servants' quarters for the time being. When she looked doubtful, having seen them, I pointed out to her that the space available was, even then, as large as that we were occupying in Ram Sagar, discounting Class I which we could seat on the veranda of the mission bungalow until we were able to build a classroom for them. She still looked doubtful, but took a deep breath and decided to risk it.

Then I set about persuading the BUNI powers-that-be to let me keep for the time being the money that was being paid to get the entire teaching staff of six the mile and a half each day to Ram Sagar and back. This was highly irregular, for it was travel money and could not possibly be diverted to property. I am not sure that I ever quite lived that one down!

Finally, I inveigled the School Managing Committee into giving permission in writing for the moving of the school. How glad I was later that I had got that in writing, for there were faint hearts among them who, when the last minute came, felt belatedly convinced that you could not just move a school without transport for the children the whole mile and a half. The school would disintegrate for sure, I was told.

#### **Pleasantly surprised**

I recalled all this as I stood once again outside the old mission bungalow early this year and prepared to see the present school directed by Miss Johari Masih, its principal since Miss Dorothy Belham left ten years ago. When I saw it I was, frankly, surprised

as well as pleased. I had revisited it three years before and had found a considerable increase in numbers and some apparently rather ill-considered and apologetic attempt to start a high school section. Miss Masih had hinted that she would probably have to close this down again.

But I found that far from having been closed down the high school section was flourishing. It was about 200 strong. Nor had it only grown numerically. I was told with justifiable pride that of the 26 girls who had taken the Matriculation Examination the previous year, two had passed in Division I and the remaining 24 in Division II. Also, the middle department had about 400 girls now — quite a sizeable school.

It would have been satisfying, on top of all this, to have seen there a building worthy of a high school. But this did not happen. In addition to the original adapted godowns and servants' quarters there was, of course, the assembly hall-cum-classrooms built soon after the move. Then there was the nursery school building added later on under Miss Belham's capable control. Finally there was one more block in process of being built. All were small and modest. I had to console myself with the 'law' which says that when an institution attains a worthy building it is probably on the downward path!

What of its Christian witness? Well, I do know that Christian worship is being conducted in the school, but beyond that I cannot say, as there has been no BMS missionary stationed in Gaya for over ten years now. Will you join in prayer with the BUNI that the plans for the school's progress will be in accordance with the guidance of the Holy Spirit, that its witness may be to the glory of God and that it may be greatly blessed and used for the furtherance of His Kingdom? The vision was from the Lord; may He continue the good work He began.



## NOTES TO USE WITH YOUR PRAYER GUIDE

**Dr Barbara Boal** (29 September) has now retired and her place has been taken by Jim Grenfell.

**Marilyn Mills** (8 October) is on furlough.

**Joyce Brown** (19 October) has moved to a village called Devkot and is doing community health work.

# selfless concern for others



**BMS**  
Gift and self-denial  
week  
Oct 26th~Nov 2nd

## MISSIONARY MOVEMENTS

### Arrivals

**Mrs A Phillips** on 29 June from Kathmandu, Nepal.

**Rev D R A and Mrs Punchard** and family on 1 July from Foz do Iguacu, Brazil.

**Mrs P Hoskins** and family on 3 July from San Fernando, Trinidad.

**Miss B Cooke** on 3 July from CECO, Kimpese, Zaire.

**Miss C Farrer** on 3 July from Pimu, Zaire.

**Miss M A Hughes** on 3 July from Kisangani, Zaire.

**Mr and Mrs P H Riches** on 3 July from Yakusu, Zaire.

**Miss O Satterly** on 3 July from Pimu, Zaire.

**Miss P M Woolhouse** on 3 July from CECO, Kimpese, Zaire.

### Departures

**Mrs E Grainger** and Cynthia on 1 July for Maringa, Brazil.

**Miss A Y Weir** on 8 July for Pokhara, Nepal.

### Births

On 20 June, in Combe Martin, to **Rev N G and Mrs Aubrey**, a third daughter.

On 1 July, in Birmingham, to **Mr and Mrs E F Gouthwaite**, a second daughter.

### Death

At Brading, Isle of Wight, on 27 June, **Miss Florence E M Pitman**, aged 80 (India Mission 1926-1960).

## OTHER WAYS OF GIVING

In this issue we have covered several of the various ways in which you can give to the work of the Society. Not mentioned are:

**Gift envelopes:** — for use on special occasions.

**Collecting boxes:** — a globe-shaped box to aid your giving.

**Shareholders:** — a set of 12 envelopes, marked in months, for you to use regularly through the year.

**Covenants:** — increase your giving by enabling the Society to receive the income tax, too.

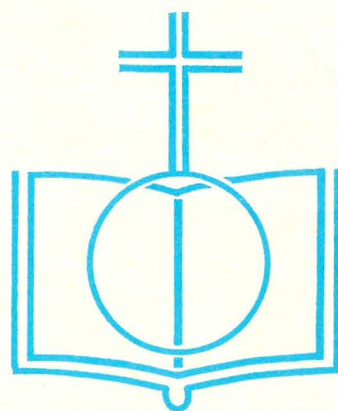
**Collecting cards:** — for children.



Missionary

# HERALD

The magazine of the Baptist Missionary Society

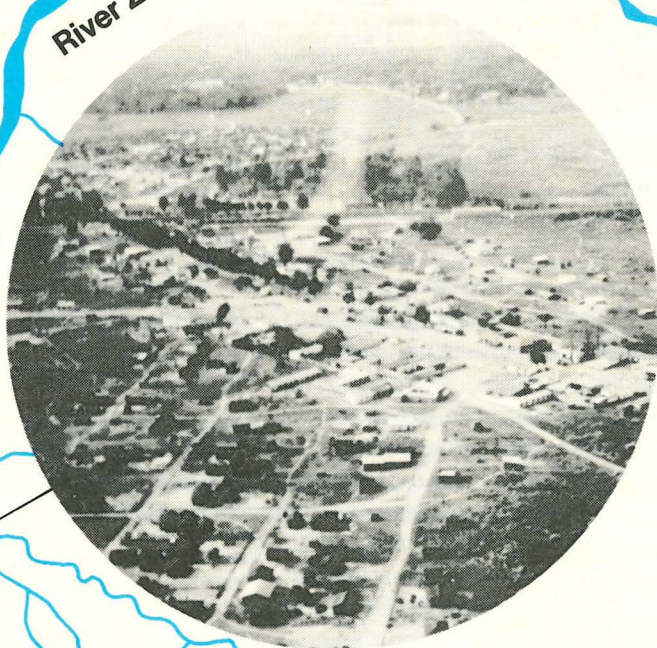


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## FOCUS ON KIMPESE

River Zaïre



Kinshasa

Kimpese

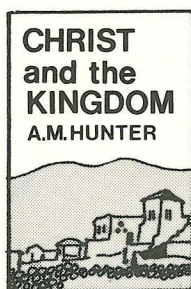
• Songololo

**ZAÏRE**

**ANGOLA**



# BOOK REVIEW



## CHRIST AND THE KINGDOM.

by A M Hunter

Published by the Saint Andrew Press  
£1.95

The concept of the kingdom pervades the New Testament and so this book touches on various theological issues. A M Hunter believes that in the past many people have wrongly interpreted the kingdom as something which men can achieve on earth, whereas it is God's work, not man's; not 'some kind of Christian Utopia to be built by men, like William Blake's Jerusalem', but 'a divine power from the unseen world breaking into this one'. He claims that the kingdom is centred on Christ and involves the Cross, the Resurrection and the power which the Spirit gave at Pentecost. It is not a static institution, but the power of God. He also puts forward the view that the kingdom of God is inextricably linked to a belief in a final, future consummation as well as a present reality.

The kingdom requires a new way of living, which is set out in the Sermon on the Mount (which the author claims has been misunderstood over the years).

This book makes easy but stimulating reading although the author tends to gloss over some interesting and important theological points, and lacks real argument on many occasions. It contains a useful index of theological terms at the back.

HMB

## MISSIONARY MOVEMENTS

### Arrivals

Rev D J Hoskins on 13 July from San Fernando, Trinidad.

Mr and Mrs I D Coster and family on 15 July from Kinshasa, Zaire.

Mr and Mrs D J Stockley on 18 July from Gournadi, Bangladesh.

Mrs H Laver and family on 18 July from Barisal, Bangladesh.

Mr and Mrs O W Clark and family on 18 July from Kinshasa, Zaire.

Miss J A Maple on 22 July from Yakusu, Zaire.

Miss P A Walton on 22 July from Yakusu, Zaire.

Mr M Pitkethly on 22 July from Tondo, Zaire.

Miss M A Stockwell on 25 July from Mbanza-Ngungu, Zaire.

Rev D W F and Mrs Jelleyman on 27 July from Kingston, Jamaica.

Dr J D L and Mrs Bulkeley and family on 29 July from Yakusu, Zaire.

Mr and Mrs S Bull and family on 2 August from Kathmandu, Nepal.

Miss A R Matthias on 3 August from Tansen, Nepal.

Mrs H Smith on 3 August from Dacca, Bangladesh.

Mrs J Sorrell on 3 August from Chittagong, Bangladesh.

Miss R G Knox on 4 August from Mbanza-Ngungu, Zaire.

Miss J Whitelock on 11 August from Dacca, Bangladesh.

### Births

On 17 July, in Glasgow, to Rev Timothy and Mrs Bulkeley (designated for India), a son, Richard.

On 28 July, in Chandraghona, Bangladesh, to Rev John and Mrs Passmore, a daughter, Hannah Grace.

### Departures

Dr D K Masters on 13 July for Yakusu, Zaire.

Mr and Mrs M W Ewings and family on 13 July for Chandraghona, Bangladesh.

Miss W A Aitchison on 20 July for Tondo, Zaire.

Miss S M Le Quesne on 25 July for Dacca, Bangladesh.

Miss M J Bishop on 27 July for Yakusu, Zaire.

Mr and Mrs C M Sugg and family on 27 July for Upoto, Zaire.

Mr and Mrs D Drysdale and family on 27 July for Kinshasa, Zaire.

## PRAYER GUIDE NOTES

Edna Staple (4 November) is now home on furlough.

Alvaro Rodrigues (11 November) is now in this country on a BMS scholarship studying at Spurgeon's College.

Mary Powell (25 November) has recently lost her mother.

## THE 1981 PRAYER GUIDE

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It is interesting to consider the ground from which a well known and widely recognized venture has grown. In Baptist thought the initials IME, CECO, and the name KIVUVU, call to mind one place — Kimpese, in the Lower River Region of Zaire. In this issue, one of these cooperative pieces of work — the *Institut Médical Evangélique* — is considered.

The groundwork for this venture was prepared in the last century. A far seeing Quaker business man of Leeds realized something of the vast opportunities for the gospel in Africa at a time when most others were only dimly conscious that there was such a place. But Arthington was no starry-eyed visionary. He was a practical Christian who knew he was called to use, in the service of God, every ability which was his to employ. He consecrated his considerable wealth to missionary pioneering, while living himself in strict austerity the more to enable the opening up of Congo to the advance of the gospel.

### He consecrated his abilities

He offered the Baptist Missionary Society £1,000 to explore the possibility of establishing a chain of mission stations up the Congo river, reaching from the West coast towards the East, to link up with those pressing in from that shore. Then when it was discovered that there were some 12,000 or more miles of water highways leading into the very heart of this vast land he financed a specially designed steamer to travel these ways in the name of Christ. Further, on his death he bequeathed a magnificent sum of £466,926 to the Society earmarked for new work. One such project sponsored by this generosity was the Baptist share of a United Institute for the training of preachers at Kimpese in Lower Congo, and from this beginning another cooperative work, the great teaching hospital known as IME has developed.

### Two modes of thought

Last month, in Edinburgh, a World Consultation on Frontier Missions was held with the purpose of recapturing the pioneer mentality and commitment of the early missionary movement such as that which launched the work of the BMS in Congo. It sought to draw attention to the hundreds of millions of people beyond the effective reach of Christian congregations — that is why the term 'Frontier Mission' was chosen. Those sponsoring this consultation firmly believe that voluntary missionary agencies mobilizing and supervising missionaries, are still the key to reaching the unreached people.

In contrast the Commission on World Mission and Evangelism of the World Council of Churches, meeting earlier this year in Melbourne, focused its thought, not on missionaries penetrating foreign lands, but of mission as starting from the daily life of every local congregation.

Who, or what, then, is to be the prime agent of evangelization? In his 'Enquiry' Carey argued that there rests upon Christians the obligation to use all means at their disposal for the conversion of unbelievers wherever they may be. The strength of the BMS is surely that it is an agency composed of representatives from the local church engaging together to fulfil the command of Christ to reach out into all the world with the good news of His saving grace. The Society is an extension of the local church not an agency set over against it. Its drive, its enthusiasm, its recognition that there are still millions who have never heard, is a reflection of the concern of local fellowships to see God's Kingdom come everywhere. It is the local church increasing its strength and ability by a fellowship of labour together for the sake of Christ.



# WE NEED THEIR HELP

by Nzungu-ya-Tsuka

Kimpese is a large village in the Songololo Zone of Lower Zaire and since 1908, when EPI was formed, there has been mission work here. Since then EPI<sup>1</sup> has changed its name twice and is now CECO<sup>2</sup>. Many students passed through its classes and before IME<sup>3</sup> was built in the early 1950's, it was also a medical centre. IME began in 1950 to meet the real medical needs of the area which CECO found to be too great for its limited means. The aim of IME was to witness to the love of our Lord Jesus through healing and medical education, so the institute is very much part of the church's ministry. In the mid 1960's the church branched out again in its work of the proclamation of the gospel with the development of CEDECO<sup>4</sup> to train local farmers in the best way of obtaining the greatest yield from the soil, and to encourage agricultural development in this part of Zaire. CEDECO, IME and CECO are all co-operative missionary institutes, and in these three centres missionaries from many missions from different countries, work side by side with the Zairians and Angolans.

After Independence the missionaries began to give over the positions of responsibility to the nationals, preferring to work with, rather than over, their fellow Christians. We now have three able men directing the centres and perhaps we might think that it is time the missionaries went home and left their brothers to continue. But their presence is still important and will be in the foreseeable future. Why do we say this? Because first of all the missionaries ensure a sincere co-operation between the participating missions and the centres and church communities here. Secondly, the centres need their experience in order to help in the development of Zaire, which still has a way to go in its progress. Thirdly, they can help in the common aim to find ways and means of helping the young church advance and learn to fly with its own wings.

## The need for the missions

The aim of the missions was to build up and train men and women to serve their nation, by education in the moral, spiritual and intellectual realms. Man, in order to study well, needs to be healthy and in order to work well he needs to keep his body in good shape by preventive and curative medicine, and also by eating a well balanced and adequate diet. So the three centres work together for the well being of the whole man. God cares for the whole man. He does not divide us into parts and so the mission must witness to His love by caring for the mind, the body and the soul.

The presence of missionaries shows us the devotion of the sister churches to the work of Christ in Zaire. These three centres are not just to help Kimpese but the whole of Zaire, and they receive people from all over

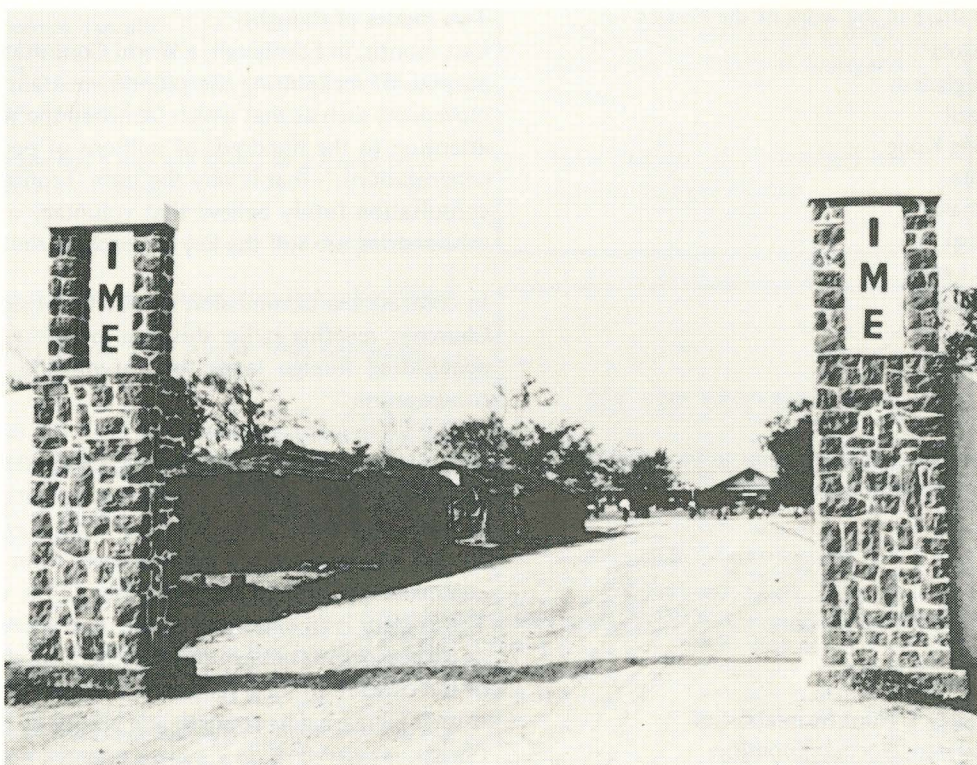
the country. If you go travelling, you will find people in all walks of life who have been trained at Kimpese, some of whom are now leaders in hospitals and schools, faithful to the Lord they learnt to know and love here in Kimpese. The missionaries have helped us so much in this work and it is important that they do not leave us now. We need doctors, nurses, technicians in various specialities, agriculturists and teachers to come out and help us, and to work beside us as brothers and sisters. They can share their expertise, their time and themselves, and labour with us so that the Lord will be glorified through the ministries that we practise here in His name.

<sup>1</sup> EPI is the Evangelical Pastors' Institute

<sup>2</sup> CECO is the Centre for Co-operation

<sup>3</sup> IME is the Evangelical Medical Institute

<sup>4</sup> CEDECO is the Centre for Development and Co-operation



*The entrance to IME hospital*





*IME viewed from the air*



*The new theatre and administrative block*



# THERE IS A NEED FOR CHANGE

*The queue for vaccinations*

by Vumi-Batswasilua

*Washday*



There are many diseases and other medical problems in and around Kimpese. For example, it is almost certain that every member of the population is carrying around at least one variety of parasitical worm, and possibly many more. Intestinal upsets, such as diarrhoea caused by gastroenteritis, are common and there are epidemics of diseases among children, especially measles which is a killer here.

In this area the most common causes of ill-health are malnutrition, which reduces a person's resistance to disease, and bad drinking water. The water usually comes from

a local stream, where people wash their dirty clothes, and themselves, and which also serves as a toilet. Other causes of public health problems are complicated maternity deliveries, and too many children. These problems affect the entire population, but children under five and pregnant women are most at risk.

Of course, people do not come to the hospital unless they are very sick, often close to death, so if the people will not come to us, we must go to them. This way we can not only treat them, but, we hope, prevent illness from occurring. 'Prevention is better

than cure,' as the saying goes. People do not always accept our help, however. For example, it is obvious to us that drinking unboiled water can make you very sick, but as unboiled water looks the same as boiled water, the people do not see how the two can be different. The best way to persuade people to take our medical advice is to show the difference in health between a family which does and one which does not.

We need to put more effort into treating children and pregnant women, and that is why we are very keen to have clinics for preschool and school-age children, and do





own villages, encouraging their neighbours to dig proper latrines, use them and then cover them, to discourage mosquitoes and flies; feed their children a balanced diet; protect their water supply; and take advantage of prenatal and baby clinics. They know when to send a sick person, or a woman about to deliver, to the nearest nurse or to the hospital.

Supporting the centres and the workers are village health committees, composed of the most influential men and women in the village. They are encouraged to talk about the health needs they see and look for ways they themselves can attack their problems. It is the committee which chooses its own health worker. All this, including the training and supervision of staff, is the responsibility of the community health department. With a population of 100,000 permanent residents and 100,000 Angolan refugees to plan for, it is easy to see that five health centres and ten dispensaries (even though these will be upgraded to health centres when the nurses have learned preventive medicine) are hardly enough. Other difficulties we face include the high cost of petrol, the shortage of doctors and an invasion of cholera. Supervising the existing work and expanding it, in spite of these setbacks, is the challenge of public health work.

as much prenatal work as we can. There is so much which can be done amongst these people in their own villages. We have village clinics and the nurse in charge is very active in preventive medicine. Ideally, the village should be a community which can develop ideas within itself, and have the energy to carry them out, rather than be dependent on help from the hospital.

#### **Further news of the outreach of public health**

The children's pavilion at IME hospital is full. Most of the children's deaths in the hospital are caused by measles and dehydration. However, something can be done about both of these in the villages themselves. Mothers can take their children to baby clinics and have them vaccinated against measles. If the children have bad diarrhoea and become dehydrated, the mothers can make them a drink of water with a little sugar and a little salt, and give it to them every few minutes. This way they will recover. The baby clinic can also give vaccines against malaria.

Village health workers visit people in the village and encourage them to use the nearest clinic or health centre. Five villages in our area already have health centres, with a dozen village health workers who are part-time volunteers. They have responsibility for their



*Waiting at the dispensary*



# MAGIC — OR FAITH?

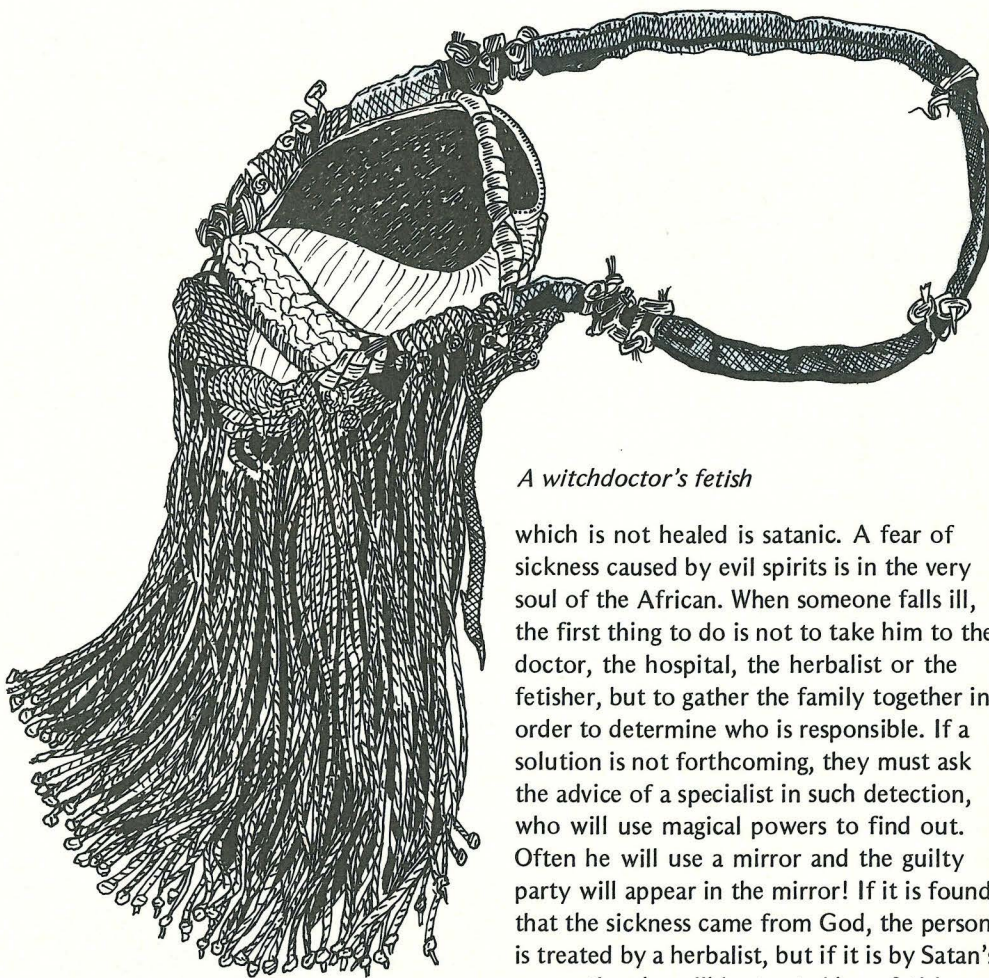
by André Ntemo

It is well known that the African is a religious man, a man who knows that there is a Supreme Being who is God, creator of the heavens and the earth, God Almighty. God was not only known as creator and almighty, but also as good, and therefore the author of everything good. Evil never comes from God. Not knowing the God of Jesus Christ, and being unable to see God with his eyes, he regarded good things which were out of the ordinary, as gods. He therefore worshipped the gods of harvest and fertility as well as the ancestor spirits, although not the spirits of people who had been evil during their life on earth. For the African, all unusual things represented God, and were intermediaries between himself and God, although ancestor spirits were only in contact with man, and did not act as intermediaries. On the other hand, he recognized the power of Satan, the enemy of God and man. Illness, bad luck, and other evil things were not from God, who is good, but from Satan and his angels, who always want to do evil to man.

In this article, we are not speaking of all Africans, but rather of the tribe called 'Bakongo' who inhabit the region around Kimpese. According to common thought, if a man does not like you, a man with a satanic or diabolical spirit, he can give, send or transmit a sickness, bad luck or some other evil to you, even over a distance of many thousand miles. If an evil man has killed someone of another family, he has deprived that family of a pair of working hands, which is a great hardship here. However, according to tribal law, the evil man must provide the bereaved family with one of his own kin to replace the dead man, unless he is strong enough to be a replacement himself.

## Magical healing

When a chief is chosen, the strongest man is nominated so that he can defend his community against the power of evil men. A sickness given by a satanic power finds its



*A witchdoctor's fetish*

healing only in magic. There is a belief that sickness which comes from this source can only be healed by the fetishes, as neither modern medicine nor traditional cures will work. When death comes from Satan, it is important to find out who is responsible within the family, and this is especially true of the death of a young person, which is never from God but always from an evil spirit. On the other hand, it is often the case that when the old die, people dance instead of cry.

All sickness which responds well to medical treatment comes from God, and all sickness

which is not healed is satanic. A fear of sickness caused by evil spirits is in the very soul of the African. When someone falls ill, the first thing to do is not to take him to the doctor, the hospital, the herbalist or the fetisher, but to gather the family together in order to determine who is responsible. If a solution is not forthcoming, they must ask the advice of a specialist in such detection, who will use magical powers to find out. Often he will use a mirror and the guilty party will appear in the mirror! If it is found that the sickness came from God, the person is treated by a herbalist, but if it is by Satan's power then he will be treated by a fetisher, who will, by magic, tie bonds around him so Satan cannot torment him any more. These fetishes (bonds) are tied around the hips, the forearm and the neck, and the fetisher will go into the house and put protective fetishes in the four corners and in front of the door and windows so that the evil spirits cannot come in. Not surprisingly, the first missionaries had lots of problems but, by the love of God, they had the opportunity of evangelism. There were places where the Gospel was proclaimed for many years before a breakthrough came. People were asked to believe in Jesus of whom they had never heard before and to give up their fetishes. But the missionaries had not examined in



detail why they had fetishes; they labelled them as bad without knowing that they were used as protection against the evil around them. Nevertheless, Jesus was proclaimed, and by perseverance, many turned to the Lord and still the message continues to be proclaimed. In the church, however, there are three types of Christians — those who are convinced, those who wish to keep the customs of their area and those who are unconvinced.

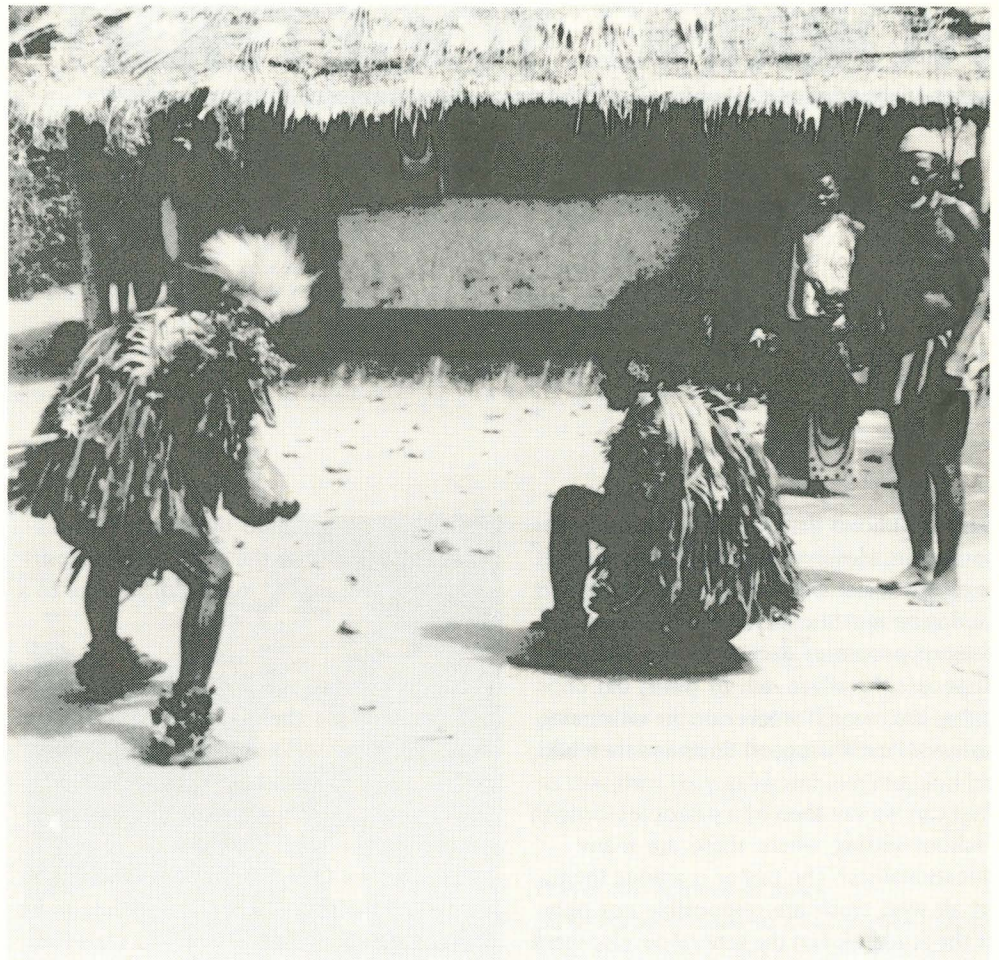
#### Degrees of faith

Convinced Christians are those who no longer believe in the magical power of natural phenomena. For them, Christ is all victorious; He has the victory over all powers, authorities and evil things. When they are sick they put their faith in God and go straight to the hospital, praying that God's will be done.

Christians who nonetheless follow their customs are those who have confidence in God, but when a family member falls sick they call the family together and go straight away to the hospital or the herbalist. Do not be confused between a herbalist and a fetisher. The only danger in herbal treatment is that sometimes a death is caused by administering too much of a plant extract through a misunderstanding of the necessary dose. However there is much to be said for this treatment.

Unconvinced Christians are those who still believe that certain diseases can only be cured by the fetisher, and even though this treatment is far more expensive than the hospital, they continue to consult several such people. Often they are treated by the hospital and the fetisher at the same time, going to the hospital to show that they are Christians but in secret going to the fetisher for help.

Non-Christians hardly ever go to the hospital. They prefer the family reunion and the



*African tribesmen*

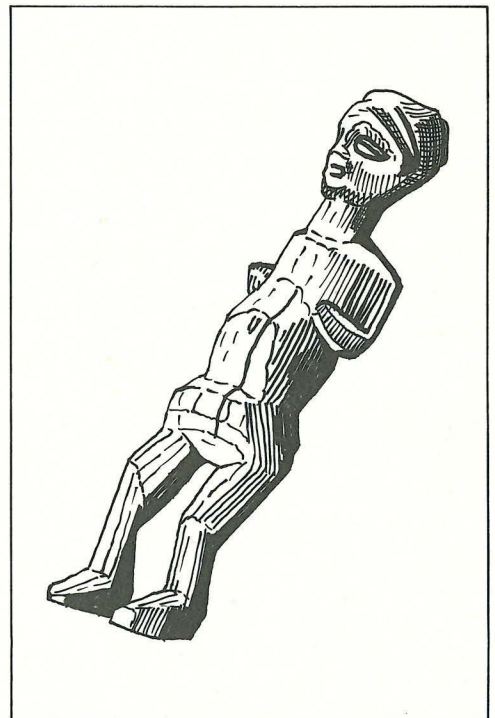
fetisher, but when they see the patient's condition getting worse they resort to the hospital treatment.

#### Breaking the chains

Does this belief still exist today? Certainly it does. Often the missionary was equated with the colonial rule, and after Independence there was a revival of these beliefs, along with the idea that the missionaries had been telling a false story. However, it is encouraging to see that many people are realizing that the belief in fetishes divides families which only the love of God can unite, and they are abandoning the belief which causes quarrels and divisions and choosing to follow God's way.

Why do many people still put their faith in fetishes? Charles Harvey, a Canadian Baptist missionary, has done a lot of research in the villages and he has found that the basic problem in the hearts of the people is a fear of evil forces. He has exhorted them to fight it with their faith in Jesus, who is all powerful. He pleads with them as he preaches, to put everything into the hands of Jesus. This is the only message which we can proclaim which will liberate these people from their fears and from the forces of evil around them. As we share in the gospel

together, we seek to break the chains of those who live in fear of Satan's power, for the love of Jesus is the only thing which is able to cast out fear. Many have found that to be so, and we pray that through the continual preaching and living out of the Word of God, many more will be convinced of the liberating power of Jesus.





# WORKING TOGETHER

by Nsilulu, the pastor at CECO

Everyone knows that the pastor is a man of the people. However, among those people are many social classes and so during his training he must be shown how to meet the needs of people of varying ages and levels. All people, however rich or poor, old or young, the manual worker or the university professor have their good times and their bad.

What can we say then of a pastor let loose in a school setting where there are many educationalists? The pastor is among them, but all who teach are responsible not only for the academic but the general development of the students both morally and spiritually, showing them from the Bible the true way to live, both as individuals and in a community, helping them to find Christ and, in accepting Him, to be assured of their salvation.

We rejoice at the possibility of being able to teach religion in school — to teach the message of the gospel completely freely to students, and we do not cease to give thanks to God, and also to the government, for this fact. Sometimes one has the joy of seeing several students come to know the Lord during the school year, and we see the family of God continuing to grow. More than once parents have written, or come in person, to say that they have noticed a change in their

child since he accepted the Lord. This is what we seek — that the confession of Jesus as Saviour will indeed make a difference to a person.

It is also good to see students chosen as deacons and see them taking on these responsibilities seriously. So often young people seem to be ashamed to serve God where everyone can see them and they can be known for what they are. It is also pleasing to see Christian students wanting to witness to their faith in freely agreeing to be Sunday school teachers. The top class has several members serving in this way. May their witness bear fruit. They are growing in knowledge and understanding of the Christian faith.

## Problems to be faced

We all know that where God is at work the devil also prowls, seeking to win disciples for himself. A pastor in such a situation must always be on the look out. He must know the members of his flock, their needs, the way they behave and the background from which they come.

Our students at CECO come from different backgrounds, families and different faiths, so it is difficult to integrate them in the same

Christian family. Some are Protestants, others are Catholics. There are Muslims and members of various sects, and naturally we have others who do not acknowledge any religion. Each influences the others in his group with ease, but the pastor has great difficulty in influencing them all in the Christian faith. It is difficult to do the good things, but easy to do the bad.

The other teachers must support the pastor so that the witness of the one complements the ministry of the others, each bearing the others up. We have sharing meetings so that we can all work together for the complete development of the student.

The basic tool of the pastor is, of course, the Bible, but often the students must go without. Perhaps only a third of them possess a copy and each one is difficult to obtain. It is very sad that so many people who long to buy a Bible are unable to do so because of the short supply. How can we encourage the daily reading of the Word of God when it is impossible to buy a copy?

In conclusion, it must be said that the man who experiences no difficulties in his work is not doing a good job. The pastor must spend time studying the Word of God in meditation and in prayer in order really to help his students in all their needs. He cannot work alone, but as a member of a team, and the team is varied. There are missionaries who contribute the fruits of their experience in so many ways, the other teachers and not least the practising Christians of the local church. In the silence of his home, the pastor will put each student, with all his needs, before the Lord. Whoever teaches and expounds the Word of God is called upon to be the prime example. We all wait with expectancy for something precious to come out of our work here.



*Palm Sunday*



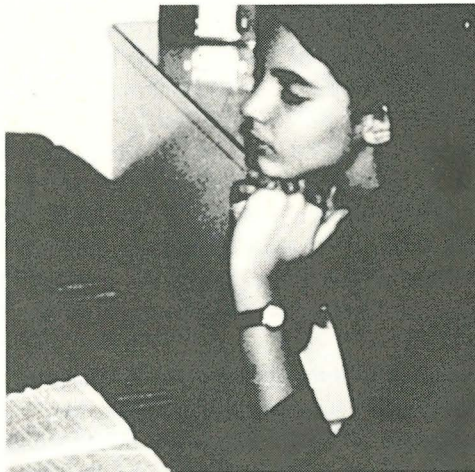
# THE ACTION THAT STRENGTHENS

by Irene Masters

*'And He saw that there was no man and wondered that there was no intercessor'*  
(Isaiah 59:16)

In these days, there is a tremendous need for intercession for our own country and the world. Maybe we have noticed it more coming back from a term of service abroad, but the amount of dissatisfaction in this country is striking, considering we have so much compared to many other countries. There appears to be a spirit of striving and seeking, always aiming at and wanting something else. It is no wonder that young people are rebelling and are restless, looking for truth. Because we are materialistic and put our security in money, there is a breakdown of the family. People are striving for material things and many believe that if only they have a certain item all will be well, but when it is obtained there is always something else they want! They think that if only there were better opportunities in education, housing, etc, they would be satisfied. In fact, we have far more now than ever before, and yet we are still not satisfied, and young people can see that such ideas are all lies and that material things do not bring satisfaction and peace.

We have turned our backs on God, and have become too clever and proud to need Him any more, and as we read some of the books of the Old Testament prophets, such as Habakkuk, and consider this country, should we not be brought to our knees in intercession for our country when we compare it with Israel in the days of the prophets? How we need to pray that the Church may be a true witness, showing people that things cannot bring satisfaction, and that only Jesus can fill the void. Only by finding God's will for our lives and being obedient to that, can we find true peace and satisfaction, aim and purpose in our lives.



## Other countries need intercession

Not only do we need intercession for our own country, but there is a great need for intercession for other countries too. In many countries, the national Christians are in need of prayer, and perhaps we missionaries have not been as faithful as we should have been in sharing their problems and difficulties so that the churches in Britain could pray for them, and truly be workers together in building up the worldwide Church.

It is important for Christians at home to pray that the churches may go on to maturity, able to preach, to teach, encourage and strengthen one another.

Whilst on deputation, it is often said that people should pray for missionaries. Although it is not easy to pray for individual national Christians, prayer is needed for them too, perhaps on a more general basis.

When planting seeds, the ground must be prepared, otherwise the seed, no matter how good, will be choked by the weeds. These weeds must be pulled out. Many people in other countries, even Christians, are still bound by their fears — fears of witchcraft and sorcery, fears of ancestral laws and customs, fear of family, of rejection and

persecution, and it is easy for us to forget this when we have been released from these pressures for so long. They need intercessory prayer, that these weeds of fear may be uprooted, so that these people are not choked and held down by them. They need our prayers for release and to know that in Jesus Christ there is true freedom from these fears so that they may grow unhindered, and bear fruit.

## Prayer can achieve so much

So often people say to missionaries that they want to do more, and perhaps sometimes it is felt that prayer is not enough. However real intercessory prayer can do so much, and this is what is needed more than anything else. There is so much that can be done by a change of heart and attitude towards each other, when fear and rejection of others from different tribes and clans are overcome by a real compassion. This can only come about when the spirit of love and the power of God is filling and controlling our lives, and we should be praying for this.

We are all working together with God and for God, and He has given each of us a different sphere of service. No sphere of service is more important than another. The sower needs the weeder. The work of the missionaries is hindered if there is no intercessory prayer for the people. 'There are diversities of operations, but it is the same God which worketh all in all,' in the missionary and the intercessor.

As God looks down and sees, as He did in Isaiah's time, that there is no judgment or justice, that truth is failing and that people are making themselves a prey to evil, may He not say that there is no man, and wonder that there is no intercessor? Let us hope that He will see people caring and burdened, truly interceding not only for this country, but for the world.



# A REMARKABLE MAN

Some of the Mission House staff recently had the privilege and pleasure of meeting Dr Nambudripad, the director of Ludhiana Hospital, Punjab, India, a hospital founded by a Baptist and with which we have had close links in the past through a number of missionaries.

Dr Nambudripad is a distinguished neuro-surgeon who has trained and practised in this country and in the United States, as well as in India. He comes from Kerala and was born into a high caste Hindu family. He accepted Christ during his time in Bristol and was baptized in Old King Street church

shortly before leaving for his own country once more. He was warned before he left of the possible opposition of his family to him on account of his change of faith, but found this difficult to believe until he returned and had to face a hostility which culminated in his being confined in a mental institution for two months. However, patient witnessing eventually resulted in his wife, his children and one of his brothers accepting Christ too.

He is firmly of the opinion that missionaries are needed at Ludhiana and would be welcomed, although they would need special qualifications for a teaching hospital. He

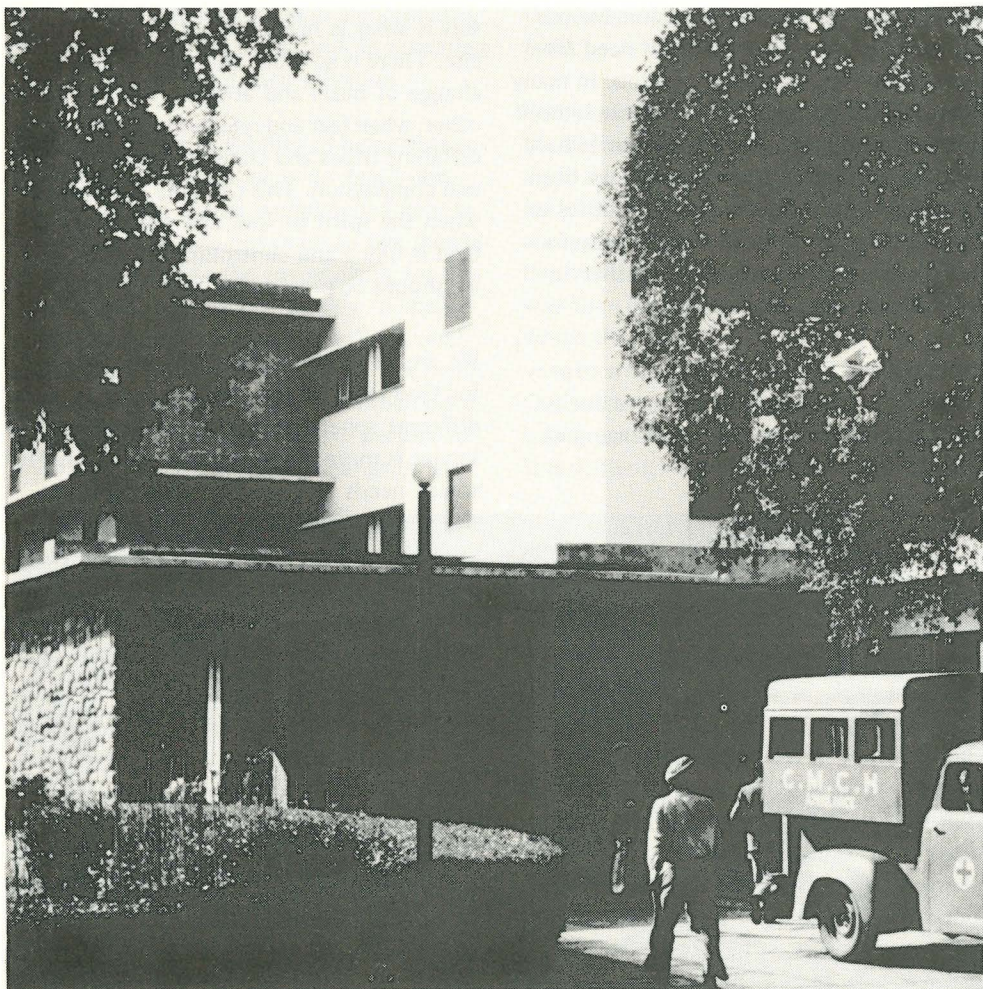


mentioned the need for a pathologist, a biochemist, a radiologist, and a principal of the nursing college, and he does not believe there would be any difficulty in securing visas for properly qualified persons. Apart from the hospital's needs, Dr Nambudripad believes that it could offer valuable training in community health in an Indian context to western trained nurses, and the hospital welcomes medical students in their elective year.

Ludhiana still relies on overseas finance for about 3% of its budget, and this is needed for capital projects. This will be needed more than ever in 1981, their centenary year, when they hope to launch a 'renewal crusade'. The word 'renewal' is used in both its material and spiritual sense. However, Dr Nambudripad warned us that overseas finance would not be allowed to dictate the hospital's policy or priorities.

Those of us who met him were deeply impressed by the depth and sincerity of the Christian faith of this able and dedicated man.

*Ludhiana hospital*





# THE FAMILY TREE

by Dr S L Henderson Smith

Family tradition is a strong influence in society. How many school-teachers, doctors, ministers, engineers, shop-keepers and carpenters are such because they were brought up in homes where fathers or mothers were the same before them? There is a wider choice of career today, of course, but a son or daughter's choice of job is often surprisingly influenced in this way. How natural and how desirable that this should be.

It is perhaps more surprising that family tradition should be so evidently formative in the calling of missionaries. You might have thought the privations, anxieties, the knocks and bruises experienced by children growing up in the families of men and women serving abroad would displace all ideas of similar service from their minds.

Many are the times when missionary service has meant cruel separation of families. As the parent is 'obedient to the heavenly vision', the child has had to be left behind in the care of guardians or schools. Yet such wounds have again and again been wonderfully healed by the grace of Christ. Nowhere is there greater proof of this than when, in the fullness of time, the son or daughter has offered for similar service.

At other times, the parents have sacrificed their own intense desire to continue service abroad, for the sake of the education of their children. How intensely rewarding it is when, years later, that secret grief is at last allayed by the offering for service of the child, now fully able to replace his parents in the Society's roll-call! Such a family can echo the Psalmist's words, 'This is the Lord's doing; it is marvellous in our eyes' (Psalm 118:23).

In the annals of the BMS, the same names occur again and again, such as Wenger, Sutton-Smith, Shields, Price, Stockley,

Rigden-Green, Bell, Lewis, Brown, Flowers and Williamson, to name only a few. As a familiar name comes round again, do we have a mental picture of the home where stories of God's leading have been repeated? A kind of folk-lore persists in such homes. Missionary adventures enter the fabric of the family and are constantly repeated, contributing to the sense of the reality of the Lord's presence. It is this sense which gives substance to that mysterious process we describe as 'The Call'. No wonder the valediction of missionaries is always such a moving service. It is, like baptism, the time when we feel nearest to the living Christ. His presence is almost

palpable, giving courage and demanding sacrifice. We should thank God for the family links in the BMS. They are one more reminder that the Lord who called Simon, and Andrew his brother, and James the son of Zebedee, and John his brother, is still at work today.

Richard and Judy Henderson Smith have been accepted by the BMS for service in Bangladesh. Richard is the son of Stephen Henderson Smith, who wrote this article. The family has been connected with the BMS for generations.

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# HELPING THE BMS

*Rev George Young at the Exhibition with Dr S L Henderson Smith  
(photograph from Huddersfield Examiner)*

The Salandine Nook Baptist church held a Missionary Exhibition earlier this year, which saw the culmination of weeks of work. Every organization in the church took part. Some examined an area where the BMS are working while others concentrated on Home Missions, and there were 20 exhibits in all. The Exhibition was preceded by a writing and painting competition. Dr S L Henderson Smith wrote a play for the occasion about the life of Rev George Young, who once served with the BMS in China. The young people performed the play, with items by the choir. Rev Young was the guest speaker and he challenged his listeners and encouraged them in their faith.



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The youth group of Bethel Baptist church in Barry, South Wales, made some money for Life+Line on 19 July at the local Youth Council Fair. They offered wet sponges to hurl at the young people at 2p a throw. Although the weather was unkind the rain did not dampen anyone's enthusiasm, and £81 was raised.



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### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(12 July-18 August 1980)

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General Work: Anon: £10.00; Anon (FAE — Aberdeen): £10.00; Anon (CMC): £20.00; Anon (Cymro): £11.00; In memory of Miss Flossie Pitman: £175.00; Anon: £5.00; Anon: £1.00; Anon (Thailand): £1.35; Anon: £10.00; Anon: £1.00; Anon (Cymro): £66.00; Anon (FAE — Aberdeen): £10.00; Anon: £30.00; Anon: £10.00; Anon: £8.00.

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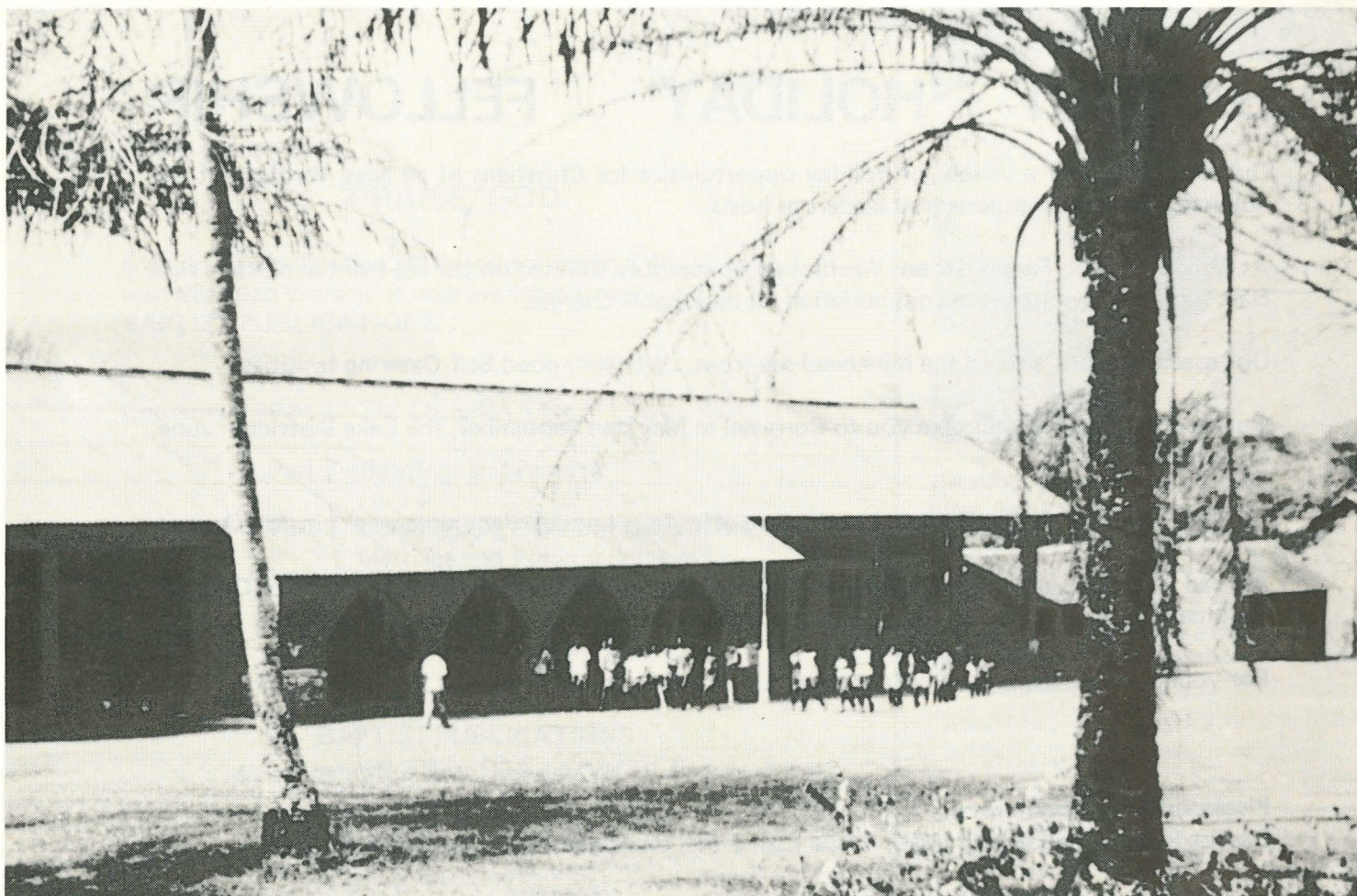
Please write for Brochure to:

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*The IME hospital as seen from the church*



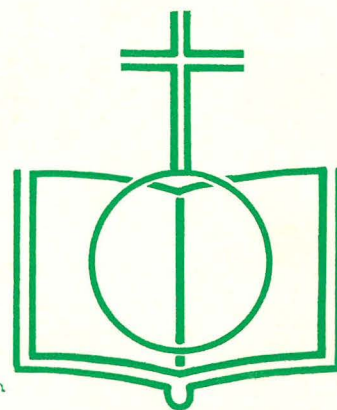
*The secondary school at IME*



Missionary

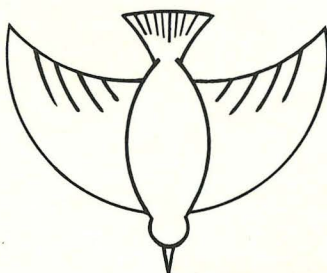
# HERALD

The magazine of the Baptist Missionary Society



DECEMBER 1980  
PRICE 12p

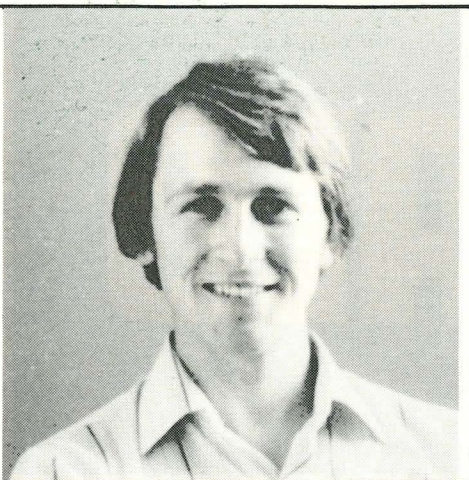
## THE HOPE OF THE WORLD





## A NEW RECRUIT

Tim Reed grew up in Horsham, Sussex, and has always attended Brighton Road Baptist Church, where he has become an officer in the Boys' Brigade Company. He was baptized in April 1976 and since completing his carpentry training, has felt the desire to use his skills in some form of Christian service. Over the years, his church has been developing a keen interest in the work of the BMS in Zaire and after a visit from Pastor Koli in the spring of 1979 he was challenged to offer for service in Zaire.



## MISSIONARY MOVEMENTS

### Arrivals

Miss V Campbell on 10 August from Dacca, Bangladesh.

Miss B Bond on 18 August from Dacca, Bangladesh.

Miss P Spratt on 20 August from Mbanza-Ngungu, Zaire.

Miss E Talbot on 28 August from Tansen, Nepal.

Mr G Smith on 30 August from Dacca, Bangladesh.

Rev J and Mrs Dyer on 9 September from Vilhena, Brazil.

Mr D Sorrill on 10 September from Chittagong, Bangladesh.

### Departures

Rev D and Mrs Hoskins on 17 August for San Fernando, Trinidad.

Miss O Satterley on 21 August for Pimu, Zaire.

Mr M Staple on 21 August for Upoto, Zaire.

Mr and Mrs M Sansom on 21 August for Upoto, Zaire.

Mrs H Laver and children on 23 August for Dacca, Bangladesh.

Miss R Montacute on 24 August for Kinshasa, Zaire.

Miss J Townley on 24 August for Kinshasa, Zaire.

Miss P Walton on 24 August for Yakusu, Zaire.

Mr and Mrs I Coster on 24 August for Kinshasa, Zaire.

Mrs J Watson and boys on 25 August for Barisal, Bangladesh.

Rev N and Mrs Aubrey and family on 30 August for Princes Town, Trinidad.

Miss P Smith on 30 August for Udayagiri, India.

Miss R Knox on 6 September for Mbanza-Ngungu, Zaire.

Miss P Woolhouse on 9 September for CECO, Kimpese, Zaire.

Miss G Walker on 9 September for Makaising, Nepal.

Rev D Grainger on 16 September for Curitiba, Brazil.

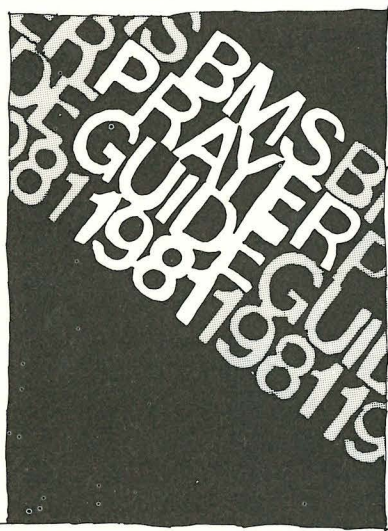
### Births

On 6 September, in Brasilia, Brazil, to Rev S and Mrs Christine, a son, Bruce Luiz.

On 7 September, in Newcastle, to Mr and Mrs G Smith, a son, Lee Thomas.

### Deaths

At Ampthill, Bedford, on 23 August 1980, Dr James W Bottoms, aged 78 (Bangladesh Mission 1928-1960).



## THE 1981 PRAYER GUIDE

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## NOTES FOR YOUR PRAYER GUIDE

David and Irene Masters (11 December) are now stationed at Yakusu.

Martin and Annet Stagles (12 December) are now on furlough and both recovering from a bout of illness.

Mrs E Williamson (13 December) was recently called home to her Lord.

Brenda Earl (17 December) has recently been ill but is now back at Pimu.

Christine Farrer (18 December) is on furlough and was married recently to Chris Spencer. They expect to return to Zaire next month.

Joan Sargent (24 December) is on furlough at present.

Rev Bruce Henry, for many years a missionary in the Kond Hills, has been invited back for six months to help in church work.



## Secretaries

Rev A S Clement  
Rev H F Drake, OBE

## Editor

Rev A E Easter

Enquiries about service to:

Rev (Mrs) A W Thomas

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Another year moves towards its close. Even as it does so we look to a new beginning: not just that of another year but of a new creation to be discovered in Christ of which we are reminded as we share once more in the thoughts and meaning of Advent.

'In the beauty of the lilies Christ was born across the sea.  
With a beauty in His bosom that transfigures you and me'

It is awe inspiring to realize that a babe, born in obscurity to a village maid — denied the proper shelter and privacy which were the right of a woman bringing a child to birth — should prove to be the hope of the whole world: should be God's chosen way of turning men's eyes from the past to the future, from sin to righteousness and from despair to expectancy.

It is the glad experience of this happening in their own life which has impelled every missionary abroad to share the hope of this truth with all who will listen and receive it for themselves.

## The power that impels

The Christ is still the hope of all the world and in this issue of *The Herald* a number of colleagues have spoken about 'hope' as they see it for themselves and the countries in which they have been called to serve.

The hope of every Christian is to see the kingdom come on earth, but this hope can never be a passive thing — a pious wish. It is the driving force which leads, has always led, men and women to put personal comfort and security aside and accept privation and danger, certain that they have a part to play in the transfiguring work of Christ.

They know that even in the most unlikely places and with the most 'hopeless' of people a new day can begin which will be noted not only on a human calendar but in the Lamb's book of life.

## A hope that is justified

Perhaps this is illustrated in a very telling way at Kivuvu — the place of hope — at Kimpese, Zaire. It was their knowledge of the loving care of God in Christ which encouraged the founding group of missionaries, drawn from a number of countries, to dare to present the Hope of the World even to those suffering from leprosy and consequently banished from society. They named their work centre 'a place of hope' and showed these sufferers a new tomorrow in which their disfigurements could be reduced if not removed: in which they could be given a clean bill of health and expect to return to their communities once more and in which those who had been forced to hobble or crawl because of damage to their feet could expect to walk upright again.

This was a tremendous hope to hold out before such people, yet it was not all. They were offered an even greater hope of becoming children of God, and many at Kivuvu have found, not only healing from their disease, but cleansing from their sin also and have discovered a peace in the Hope of the World.

All at Mission House pray that you too may know the healing and the peace of God this Christmas time.



# THE HOUSE WHERE THERE WAS ROOM

by Joy Moseley

'To have faith is to be sure of things we hope for'  
(Hebrews 11:1)

What do we, working in Bangladesh, hope for the future Christian witness in that country?

In 1978, when I first went to Bangladesh, my hopes were high. I believed that God had called me to serve Him working in the administration of our BMS hospital at Chandraghona. However, God frequently moves in ways which we do not understand, and following language study I was asked to work in Dacca, the capital city of Bangladesh. My disappointment was acute and it seemed my hopes of ever working in Chandraghona were dashed. I am not by nature a very patient person and a number of circumstances, not least my own attitude, contrived to make 1979 a rather unsettled year for me — and, no doubt, my colleagues! And yet, through all the doubt and uncertainty, there was a belief that God had brought me thus far, and so the future was in His hands. As I return to work in Bangladesh, this time to work in Chandraghona, it is in the hope that God will use me and the gifts He has given me, in that place.

What is the hope for Bangladesh? What hope can there be for a country where corruption is rife in all elements of society and where the majority of the population, as in most countries, is only out for what it can get? The Christian community is not unaffected by this desire for more and more, and we should pray very much for our Bengali brothers and sisters who face such temptation, for it must be patently clear that it is almost impossible for the Christian church to proclaim its message if it is not true to the One it serves. But do not think that all Christians in Bangladesh are corrupt — far from it. During my period of language study in the southern town of Barisal, it was a great privilege to be invited to the

homes of various people, Christian and non-Christian.

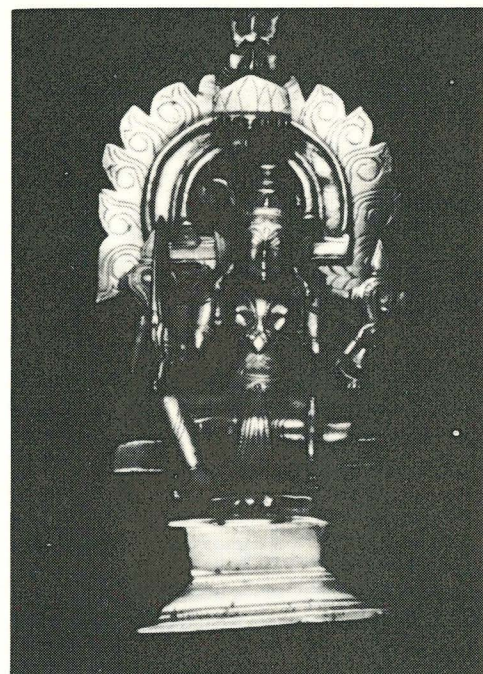
## Hope in idols

Two such visits stand out in my memory as I seek to express the hope of Bangladesh. The first was on the occasion of a Hindu Puja festival — one of many. A group of Bengali girls with whom I had become friendly invited me to make a 'tour of the town' with them, to see the statues of the various gods which had been erected. It was an occasion of much hilarity and celebration, for the world and his wife seemed to be on the streets making that tour, and I imagine pickpockets were doing a hectic trade. I saw people stand with reverence before the images erected at roadsides, worshipping them, hoping to find favour with the gods. Such is the Hindu hope in Bangladesh. As well as these street shrines, part of the Hindu Puja festival necessitates the construction of smaller idols in people's homes. On a visit to one house, after being plied with cake and other sweetmeats, we were invited to see their idol.

What hope is there in these man-made carvings and how can we communicate our faith in a living God? These questions are difficult to answer. Our Christian ways of doing things are alien to them and it is only by getting alongside the individual and trying to understand something of his lifestyle that we can hope, in due time, to be able to share our Christian faith and help him realize that there is no hope in idol worship. We need to expound the message contained in our hymn: 'Jesus calls us from the worship of the vain world's golden store; from each idol that would keep us. . . .'

## Christian charity

The other visit which I would like to share with you was the occasion I was invited to the home of Shefali, a Christian girl who worked in our house in Barisal. It was near



*A Hindu Idol*

Christmas and we were asked for a meal. Her's was an especially poor home, and Shefali had to bring up four young children. Coloured pages from magazines we had discarded as rubbish, were stuck on the bamboo walls for 'decoration', but despite the poverty, Shefali was — and is — a fine Christian. We ate our meal, over which she had taken so much time and trouble and further, had probably spent the whole of her week's wages, buying the ingredients. Then, as we were leaving, a beggar came asking for food. Without a moment's hesitation Shefali said 'Come in, I have food for you'. As we witnessed this scene, there came to my mind the saying of Jesus: 'In as much as you have done it unto the least of one of these, you have done it unto Me.'

Although we in the West have so much, I very much doubt that in such circumstances we would have been willing to give to a beggar. Surely in such people as Shefali lies the Christian hope for Bangladesh.



# DIGNITY AT LITTLE COST

by Pat Woolhouse

Ngunza Pedro is 19 years old and was brought up in the Carmona area of Angola. He was quite a normal little boy, running about and playing with his friends, helping his mother in the family garden and enjoying the freedom of village life. At the age of nine he awoke one morning, unaware that the day was to change his life completely, and went off down to the river to wash. He did not return and eventually his worried mother went to look for him. Whenever he tells the story himself, Ngunza continues this way: 'When she found me, I was dead. I was dead for three years, but my big toe still moved a bit, so they didn't bury me.' We presume that he had been struck by polio, but he was fortunate in having a family who would care for him. Gradually he recovered, but at the end of that three year period he was no longer able to walk upright and ever since he has moved in a crouched position — no fun when roads are muddy for half the year and thick with dust the other half.

## Hope through suffering

It took no time for Ngunza to realize that he was going to have to rely on his intelligence rather than his strength to earn a living in the future, so he began pressing his family to let him go to school. They resisted the idea, thinking he would be teased and

tormented. Then events in Angola overtook the whole family and they decided that they must leave their home and become refugees in Zaire. Ngunza does not talk much about the three month journey, on foot all the way, much of it through mined forests and with little to eat, but when they reached the comparative safety of Zaire the only relatives left with him were his ailing mother and an older brother who had to do his best to look after both of them. They settled in a village just on the border and once again Ngunza asked to go to school. Again the answer was 'no', but this time he did not accept the refusal and went on hunger strike for 24 hours until permission was given.

In 1978 he completed his primary schooling and it was at that point that Jim Grenfell met him and, thanks to funds made available for refugee work, was able to offer him the chance of two year's secondary education in Kimpese. This meant leaving the family, but for the first year he lodged with a widow from the same area of Angola and for the second year we managed to get permission for him to use a one-roomed house next to the classrooms. He shared this house with a primary schoolboy who helped him with some of the more physically demanding tasks, like fetching water, cleaning the house, cutting the grass and so on. He has proved a good student, but what has impressed me more than anything has been his constant cheerfulness and genuine gratitude for any help that has been offered. Towards the end of this last school year, largely as the result of a visit by someone totally unconnected with the BMS, we were able to obtain for him a hand-operated tricycle which has given him new mobility. I shall find it difficult to forget his excitement the day we took him to see and try it for the first time, nor shall I forget his shy confidence afterwards: 'I've been praying for one of these for several years.' As far as I know he has never made any Christian commitment, but he is certainly

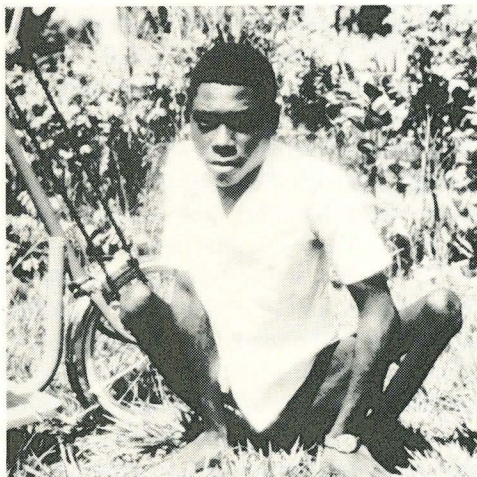


*Ngunza on the new tricycle*

interested and God is very real to him.

## Long ones, please!

Now his first two years have been successfully completed and he has had to make a choice. At CECO we could only offer him a scientific or agricultural training, neither of which would have been much use, so we hope that he is going to follow a commercial course at Sundi-Lutete, another Christian school, but founded by our Swedish colleagues. To get there he will have to fly, so we are fortunate in having the Missionary Aviation Fellowship on our doorstep, willing to help. The chair may have to follow by road. In many ways Ngunza is one of the lucky ones, but we thank God that at least he has been helped towards a more fulfilled life and we trust that in his new school he may also come to know better the God who has made it all possible. Before coming home on furlough, I was discussing with him the uniform that he would be needing and remarked on the fact that it would include a new pair of shorts, for I had never seen him in anything else. 'Now that I have the chair,' came the answer, 'do you think I could have long trousers?' A small wish to grant perhaps, but a symbol of new hope and dignity for one young man.



*Three months of walking like this!*

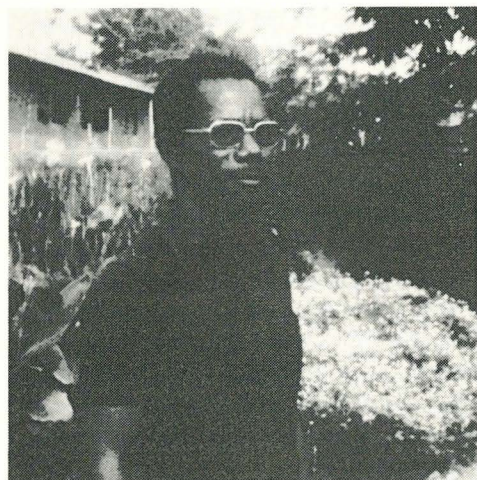


# NO NEED TO STUMBLE

by Margaret Hughes

'I shall give you a sermon on faith, Margaret,' said the minister of our church on one occasion a few days ago. 'Then I shall give you one on realism,' I replied. A few days later it struck me that one could bring these two together, for faith is realistic. In a sense, our faith is so often the evidence of things seen. I have faith, and so I hope in what God can do in Zaire, and I have more faith and hope than I had 12 months ago, just because of what I have seen of God's working in Zaire through His Holy Spirit since then.

There are times when Baptists, just as much as people of other denominations, are guilty of looking back to the full churches of a previous age, to the previous minister, to the church of New Testament times or to the times of, for example, the Welsh revival. I remember when I was a student at Carey Hall Missionary College, I wrote an essay which was later returned to me with a comment by the professor that for the New Testament church, the Golden Age was in the future, not the past. Obviously we can learn much from the past, both our own and, if we are humble enough, from other people's, but our main regard should be to the future — and it should be a regard towards Christ rather than ourselves, our church, our denomination or our leaders.



Rev Liolo

## So many problems

It is easy to slip into despondency as one looks at the grim economic problems in Zaire (which are impossible to describe to people who think that the economy at home is disastrous) and what is even more heartbreaking is the problem within the church itself. Every week we heard of another case of dishonesty, bribery and deception, until a missionary colleague finally said to me 'Well, ignorance was bliss!' As church leaders are often involved in this corruption there is, inevitably, a resulting lack of spirituality in the worship and teaching of the church, in spite of large attendances. One pastor, concerned about the competitive element which had entered into the offerings, asked despairingly as we sat in the vestry before going into the service, 'Mademoiselle, what is the solution?' 'The Holy Spirit' I replied, and the pastor looked at me with eyes agog as if he had never heard of Him before!

'I am always thinking of the Lord,' says the Psalmist, 'and because he is so near, I never need to stumble or fall' (Psalm 16:8). By the Holy Spirit, the Helper, Christ is present in us to strengthen and to guide us, if we will listen to Him. Our faith is the stronger because of the things we have seen in Zaire already. It is as we have witnessed the Holy Spirit working in one individual and another, and it is as our eyes are turned towards Christ in man that we have hope!

Rev Liolo was the headmaster of the *Institut Lisanga* in Kisangani for the last school year. How easy it is for us amidst the rush of daily work to know our colleagues only on a superficial level. Some months after Pastor Liolo had joined us, he and I really began to talk, and he shared with me how despondent he felt about the church, some of the problems he faced in trying to run the school with justice and order and the lack of backing in certain aspects even by some

Baptist officials. No wonder he felt desperate. But he still had hope. 'God can change things,' he said, 'we must hold to this: that with God all things are possible; we must remain faithful in prayer for the spiritual renewal of the church.'

I was thrilled as he spoke because I felt he really meant it, and was not just saying something he thought I would like him to say, which is often the case in Zaire.

## Thirst for God

Certainly he was sincere in his appreciation when I lent him a copy of *Forgive me Natacha* by Sergei Koudakov, a young communist leader who organized the persecution and beating up of Christians in a certain Russian town. Later, Rev Liolo came into the laboratory where I was working, marking examination papers, and he was almost without words to describe what it had meant to him to read that book. 'I've never read anything like it,' he said. He had Bibles and theological books, but very little in the way of simple devotional books and up-to-date testimonies. On that particular day, not long after Rev Liolo had left, I saw Babundo going past the door. He was an old pupil and I do not know what he was doing in our school just then, but he came in to chat and he too was almost speechless with delight over a book — only about 25 pages long — which I had lent him. It was a simple basic Bible correspondence course, *The Christian Life*. 'Yes,' I said, 'when I was sent extra copies I thought one might help you in your teaching of the Young Inquirers class you were telling me about.' 'Oh yes, it does help,' he replied 'but not only for that, but for my own spiritual life, too.' I can share with you what he said but I cannot possibly describe how he said it. His thirst for God was evident as we talked and although I did not get so many examination papers marked that morning, I went home with my heart uplifted,



praising God anew, and full of hope, because

'Where meek souls will receive him still,  
The dear Christ enters in.'

Another occasion which gave me great cause for hope was when I discovered earlier this year, just what kinds of books are available in the Roman Catholic bookshops these days. I cannot remember what I had gone into the bookshop for, but when I came out, I probably had a huge grin on my face! For myself, I had already found so much help over the previous months from such books as *The Divine Pity*, *Love in Action* and *The Second Touch*, but I had often felt sad and frustrated because when I was particularly encouraged, challenged or uplifted by something, I could not share the treasure with my Zairian colleagues because the books were in English. The official language in Zaire is French, so I was delighted to find *Pardonne — moi Natacha* and Roy Hession's *Reveil Aujourd'hui* and others on the Roman Catholic bookshelves. Sometimes I had felt similarly frustrated when I enjoyed cassettes sent to me by ministers, deacons and lay preachers at home. However, when visiting friends in Montreal for a few hours they were able to let me have a Christian Literature Crusade catalogue of French books, and I now have more books and a cassette on order from their branch in Birmingham. We sometimes bewail the lack of literature in the tribal languages of Kikongo and Lingala, and people are working on this, but there is a terrific ministry open to us in sharing French books with a number of Christian colleagues in Zaire today.

#### **Desperate for spiritual food**

When the Rev Angus MacNeill came out earlier this year to run retreats for missionaries and pastors, the notice we received of his visit was very short, and so it was only on the Friday that Annie Horsfall and I went to the headmaster to ask

permission to miss school on Monday and Tuesday in order to participate in the retreat at Yakusu. 'Of course you may go,' said Rev Liolo. 'It's very important, and after all, I'm hoping it will be my turn next.' Unfortunately, his eagerness was unrewarded for the Regional Church Council decided that there was not time to organize retreats for pastors. But as I talked to Rev Lituambela (who is a lecturer at the Baptist Theological School) and his wife, I learned of their plans to persuade the Regional Secretary to arrange something for Kisangani and Yakusu pastors at least, as they were nearer than others. I was encouraged as I realized their thirst for God. They were not concerned as to who should pay their fare to Kisangani (by Land Rover or Taxi bus) or whether they would be given anything to eat. 'We'll walk,' said Rev Lituambela (15 miles!) 'and we'll tell the Secretary that we will not need anything to eat.' They were so desperate for spiritual food. This again gives hope, for those who hunger and thirst after righteousness shall be filled.

#### **We cannot cling to our culture**

The conflict between culture and Christianity is not new. Paul advised his friends in Rome, 'do not be conformed to this world, but be transformed', but it is not always easy for the 'western' missionary to discern what is essentially Christian and what is only western.

'You westerners lay too much emphasis on words' said one pastor when I told him I was unhappy about a communion service he had led. 'It's different for you people in the west,' said the manageress of the Residence where I was living as she gave me a lift to church.

'Let's stop making our culture an excuse for disobedience of the Word of God! If we are born again Christians there are some things in our culture that we cannot cling to,' said Citizen Mpere, a young Zairian lecturer and a deacon at the university campus church,



*Banundo on his wedding day*

in his sermon one Sunday morning. How much more effective this is than for a western missionary to say 'You must stop. . . .' Some weeks later the chaplain Citizen Rev Nzemoti used a bank holiday to hold a retreat for students to consider 'Birth, Marriage and Death: our customs in the light of the Word of God'.

It gives me hope to go along sometimes to that university service, to see so many future key personnel (there were 500 at the Easter service) attending a service which is God centred in every aspect. Here spiritual food is faithfully meted out Sunday by Sunday, problems seem to be honestly faced and New Testament solutions sought and there is real concern for the true spiritual well-being of students. This is as much a Zairian church as any other; the chaplain is Zairian, the deacons are Zairians, and there are no European or American members of this 'parish'.

Our hope, however, is not in the university church nor in the Roman Catholic bookshop; our hope is not in education nor in some spiritual experiences, but in Christ. Not everyone in the church in Zaire is burying his head in the sand. 'The Christian life is a life of repentance,' says Rev Liolo, and this is as true for the church as it is for the individual Christian. Recognizing our sin is the beginning of the solution because when we realize our sin, we see our need of a Saviour; when we realize we have gone astray, we begin to see our need to come back, to turn again to Christ, to confess, to receive cleansing and forgiveness and to be directed by Him alone. For Zaire and for the church there and all its people, we say again

'My hope is built on nothing less  
Than Jesus' blood and righteousness'



# CAN YOU IMAGINE?

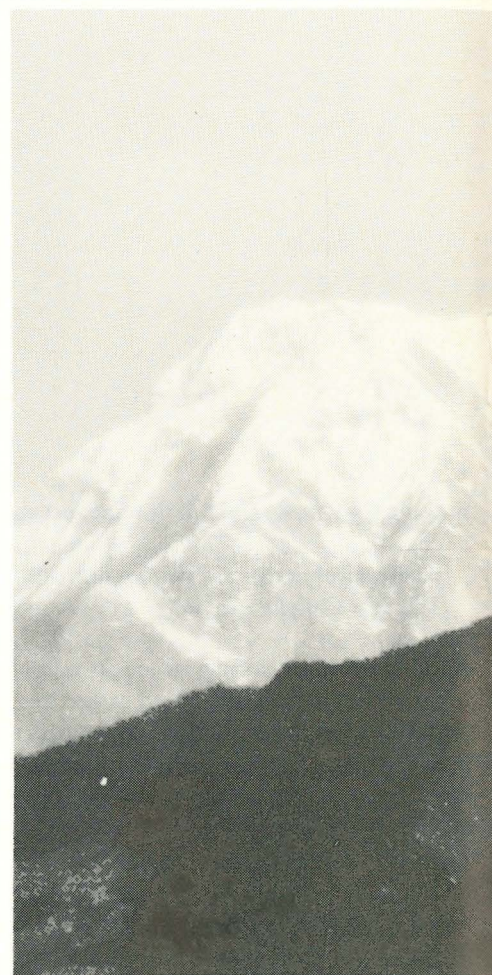


by Stephen J Bull

## No high street stores laden with every conceivable merchandise?

In a Nepali village there is no question of 'popping around the corner' to the local

grocer's to buy a pound of sausages or a cream cake when visitors call unexpectedly. In the rural areas there are few shops and what shops there are will only stock really essential household commodities such as



Nepal is a very beautiful country. Some say it is the most scenic country in the world, with its stupendous views of the mountains and the friendly welcoming people.

However, Nepal is still a relatively unknown Hindu kingdom lying between the towering Himalayan peaks, with her snow-fed rivers disgorging their waters onto the Indian Ganges plain. Cut off from neighbouring countries and the world as a whole until as late as 1951, Nepal has only opened up her borders to the influences of Asia and the West comparatively recently.

sugar, tea, salt, spices, rice, kerosene, soap, matches, a limited selection of cloth and vegetables and fruit when they are in season. The occasional spending spree is usually made by the menfolk of the village when they travel to the nearest town centre, or even the capital Kathmandu (which is many days walk away) in order to sell any surplus farm or dairy produce to earn some cash. A very poor family may be forced to sell an ox or buffalo or even a piece of land in order to obtain cash for the purchase of much needed household goods, clothing and bedding, payment of the children's school fees or medical bills.





For hundreds of years, Christians were forbidden by law to live within Nepal's borders, and it was not until the formation of the United Mission to Nepal (UMN) in 1954 that missionaries were permitted to serve in that land. The main emphasis of the UMN since then has been the development of health care, education and technical training facilities. At present, 18 BMS missionaries are serving in Nepal with the UMN in all its activities.

Against this background let us see what life is like there for the Nepali people.

### a life expectancy of only 39 years?

A high infant mortality rate, the harsh living conditions and minimal medical facilities mean that a person reaching the age of 39 in Nepal can consider himself very fortunate. We are informed by the statisticians that 40% of Nepali children die before they reach the age of ten (compared with about 0.1% in Britain). There are a number of factors contributing to deaths among young children. Many families still depend upon traditional customs and medical practices, especially in the villages. These customs are not as effective as modern medicine. The unhygienic feeding of small babies is also a contributing

factor. As children grow older they require nourishing food and a balanced diet, but many farming communities simply cannot produce enough food, which leads to malnutrition and even starvation. In this

mountainous countryside fatal accidents are not uncommon, and this accounts for some deaths.

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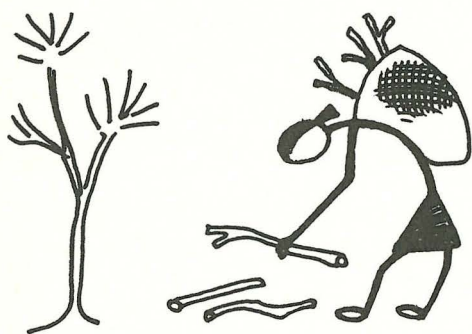




# CAN YOU IMAGINE?

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The UMN offers advice and assistance to Nepali farmers. Information on the availability of improved seeds, on how to make compost, construct a simple irrigation system, and find the best market for their produce can make the difference between life and death for many people.



**having to walk for half a day to gather fuel for cooking your food?**

Most Nepali homes are dependent on wood for cooking, whether in the towns or in the villages. Vast quantities of wood are used to supply Nepal's fuel needs. It is not uncommon for the women and children of the family to scour the countryside for very many hours, looking for dead wood to carry home to cook the evening meal. As trees are felled and the wood supply diminishes, there are longer and longer trips and higher and higher climbs up the mountainside.

Great areas of forest are being cut in order to supply the fuel needs of the town dwellers (who, for obvious reasons, cannot collect fuel for themselves) for sale at government controlled prices. Because of this, Nepal's timber and fuel resources are being dangerously reduced. As people become aware of the lack of wood, they wonder how they can solve the problem and how they can find an alternative fuel to wood.

The UMN, in cooperation with the government of Nepal, is attempting to tackle the problem, and meet the challenge, in two ways. First, the people in Nepal are being made aware of the need to replace all felled trees through an afforestation programme with the people themselves planting and looking after the saplings. A Nepali postage stamp encourages them to do just that.

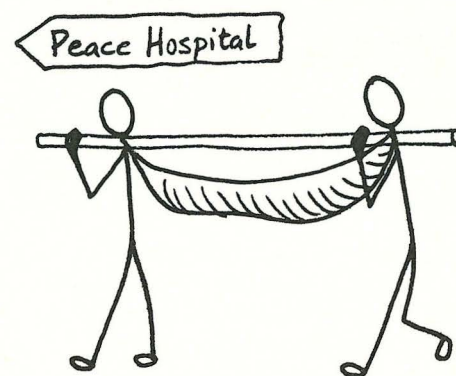


Second, various aid agencies, including the UMN are working on the development of alternative fuels suitable for use in Nepal. Such a development includes the manufacture of cooking gas (methane gas) from cow dung. There is usually a ready supply of this at most farms. Another development is the installation of a small electric generator operated by water turbines for the supply of electricity to villages and small communities.

**the nearest doctor being two days' walk away?**

Nepal has no National Health Service and no Social Security and it is often a long journey to the nearest doctor for medical treatment. Qualified doctors tend to be concentrated in Kathmandu and other towns, and so good medical facilities are thin on the ground throughout the rest of the country.

As a result, many sick people receive no medical treatment at all, and experience great suffering, and usually die. Sometimes they arrive at the medical centre too late for any



effective treatment. It is not unusual to see the relatives of a sick person carrying their patient through the hills in a makeshift stretcher, sometimes walking for many hours, even days.

In order to provide at least the minimum of health care for the maximum number of people, district health posts and children's clinics are being established by the government in Nepal. The UMN has the privilege of assisting in the training of the medical assistants (Nepal's equivalent to the Chinese bare-foot doctors) in its training institutions in Kathmandu and Tansen. Here the young people learn to diagnose common illnesses, prescribe a limited number of medicines and administer the health clinic. In this way, most of the population will have at least a little medical care fairly near. Serious cases can be referred to the hospitals and dispensaries.





**having to walk for two hours to reach the nearest school?**

Although in theory, schooling is available free of charge to every child of primary and junior age, it is still only a privileged few who can avail themselves of an education. Many families still require their young children to carry out duties in the home, such as looking after younger brothers and sisters, collecting firewood and water and assisting with farmwork duties, so they cannot attend school. For some, the cost of exercise books and pencils is prohibitive, but for



others school is simply too far away. The mountainous terrain in Nepal means that the usual method of travel is walking, and so getting from one place to another can take a very long time. Because of the lack of schoolteachers and funds, there is a shortage of schools. They tend to be in the towns rather than small villages, and so for children living in small communities there is a very long walk to and from school each day, taking many hours.

There is no easy solution to this problem on a national level. The UMN has attempted to provide education for some underprivileged children with the establishment of boarding schools, some BMS missionaries (Margaret Kingsley, Barbara McLean, Glenys Walker and Alan and Iris Davies) have been very

active in these schools in Nepal over the years and we hope will continue to be so in the future.

**no visible Christian festivities?**

In Britain we are constantly reminded of the impending Christmas season during the autumn months. There is even a countdown of shopping days left before Christmas! In Nepal, however, it is quite unusual to see any evidence of Christian worship and celebration even on Christmas Day itself. The Christian church is so small, and most villages have no Christians living there, so most people in Nepal see no sign of the Christmas festival.

**A holy day but not a holiday**

However, the day is celebrated with great rejoicing in the few churches and Christian groups scattered across the land. Like Easter, the other great event on the Christian calendar, Christmas is eagerly anticipated and has great significance: Christ has come into an alien world to bring hope and salvation to mankind. Christmas also affords the opportunity for witness. Because 25 December is not a national holiday, Christians must request a day's leave in order to attend the early morning service and the customary dinner which follows — curried chicken or goat's meat and rice. All the Christians in the area are invited to this and it is a wonderful opportunity for missionaries and other western Christians to join in fellowship with their Nepali brethren.

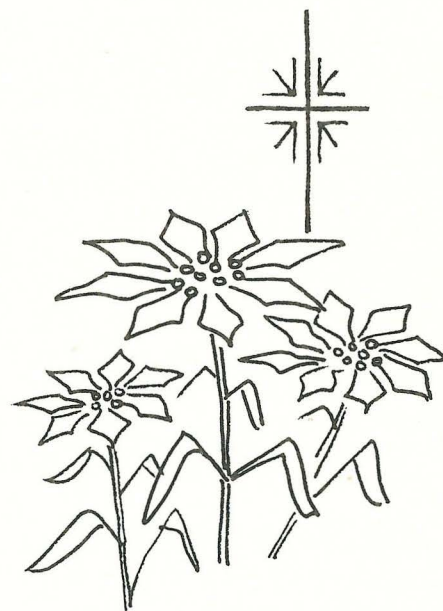
**They cannot help but notice**

As it is such a joyous occasion, non-Christians are made aware of the festival being observed. Christian institutions such as hospitals and dispensaries are decorated by the staff with streamers and balloons, which gives a perfect opportunity to explain the message of Christmas. Often small groups of carol singers visit Christian homes in the vicinity,

and their music is, of course, heard by neighbours too.

Christmas provides strength for the many isolated Christians who lead very lonely and sometimes persecuted lives in villages where there are no opportunities for worship and fellowship. The joy of Christmas builds up the faith of such people, giving them hope.

Although the trappings of a westernized Christmas are not seen in the streets and shop windows of Nepal, it is observed by Nepali Christians with as much enthusiasm and its message is preached just as effectively.



**CHRISTMAS BEST WISHES FROM THE CHRISTIANS OF NEPAL.**



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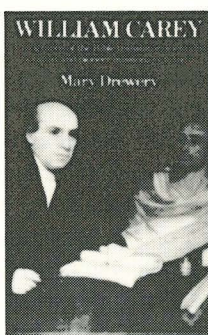
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# THEY WAIT FOR CHRIST TO BE BORN

by Ruth Page

'JOYEUX NOEL!' they shout. 'JOYEUX NOEL!' comes echoing the reply: you can hear it at the market and in every village and town. A visitor from outer space would find it impossible to understand, because there are no cards, nothing special in the shops and no decorations. The lack of these western manifestations of Christmas has encouraged the people of Zaire to find their own expression of this festival of joy. Two of the least costly ways of celebrating are drama and song, and it seems so 'right' that the church in Zaire has created its own Christmas tradition. If you wish to join in you need to be strong for it is the custom to sit up all night on Christmas Eve singing carols, or as one of my students put it in an English essay, 'we stayed in the church all night waiting for Christ to be born'.

## A healthy church

Many of you reading this will have had the opportunity of hearing the Kitega choir from Kinshasa who toured Britain as part of the celebration of the Centenary of the work of the Baptist Missionary Society in Zaire. You can therefore picture some of the enthusiasm, harmony and spontaneity of African choirs. One of the features of church life in Zaire during the past ten years has been the increase in the number of choirs: male-voice choirs, women's choirs, and young people's choirs. Using African airs and harmonies, and having practices two or three times a week, they do far more than give a lead to the singing — the young people invite senior members of the church to be honorary members of their committee, thus providing a healthy and natural way for the more experienced Christians to offer advice, leadership and financial backing while keeping strictly in the background. There is surely great hope for a Christian community where the sixth-formers and university students welcome the collaboration of those who never had the chance to climb to such educational heights.

When you visit a church I expect you notice the different groups that make up the congregation: it always seems to me a healthy sign when there is a wide range of ages and a fair proportion of men. So how does a typical congregation strike you in Zaire? If we take the one I know best, I think you would have good reason to feel full of hope for the future of the church in Zaire. The age-range is all-embracing from babies tied to mother's back, through to children of all ages, who insist on coming to church even after attending Sunday school prior to the church service, on through to the young people whose intricate hair-styles and immaculate appearance enhance their natural poise. Then there are the young marrieds, the stalwarts of many years' standing and those whose grey hair signifies wisdom not senility in Africa. But if you are really seeking the significance of this congregation for the hope of the future, you need to perceive more than their years. Had you been there on one particular Sunday you would have heard the pastor asking the members of the congregation who were carpenters to make the coffin for the burial of an elderly church member. Besides the carpenters there would be a wide range of occupations and professions — I readily call to mind masons, schoolteachers, clerks, a pharmacist, electricians, shop-keepers, a judge, civil servants, a bank manager, doctors, nurses, a college lecturer, students, mechanics, a veterinary assistant, school inspectors and headmasters. It is a congregation that has the means of making an impact on the community and does not hesitate to do so.

## Making an impact

This year we celebrated the twentieth anniversary of Independence. It is now twenty years since the Belgian Congo became an independent republic, and in a country where only five years ago we could not teach religion nor have time on the media, we were invited to hold services attended by all



*Joyful worship*

the local civic authorities and we received an invitation from the President of the Republic to give a message of Christian hope to people wrestling, along with leaders in the 'developed' countries, with problems of inflation, the ever-widening gulf between the rich and the poor, and a shortage of essential goods and services due to economic circumstances seemingly beyond their control.

Unmistakable too as a sign of hope is the desire of all sections of the Christian community to learn and to serve. In the Mbanza-Ngungu areas each local church selected a quiet place, cleared the bush or the forest, and, with a careless abandon of creature comforts, spent a day and a night in worship, Bible study and testimony. One village church counted four hundred people at their clearing in the forest. One of the encouraging features of church life is the willingness of those who have been successful to put back into their own village some of the money they earn in the big companies in Kinshasa! They do it in recognition of the fact that they were given a start in life at a mission school, and they want the youngsters in the village to have the same opportunity of a Christian education. In Zaire, those living in the capital retain the closest links with their family, their tribe and their village and they gladly make the hundred-mile journey to join in the annual thanksgiving service on their local village church.

## Hope through renewal

Another encouraging aspect of the church life in Zaire is the tremendous increase, noticeable too in other parts of the world, in Bible reading. The Catholic and Protestant communities have drawn closer together for this very reason and the students at the teacher training college at Mbanza-Ngungu have a joint weekly Bible study. Can you imagine the frustration after all the years of waiting for such a spiritual renewal to have

*continued overleaf*



# HOPE DAWNS AT CECO

by Citizen Babantikidi

people of all ages and all walks of life turned away from our Christian bookshop because we have no Bibles to sell? When I left Zaire this August there was not a copy to be had of the Bible in the local language spoken by millions of people — neither at the Bible Society in Kinshasa nor the Bible Society in London, and all because the Bible Society in Kinshasa has virtually no way of obtaining sterling or dollar currency. So you can imagine the joy of being able to say to students, who have waited for more than a year, that there are now Bibles in French for sale at the bookshop!

One of the very real marks of the life within a church, and therefore of one's hope for the future of that church, is the quality of those who respond to God's call to enter the ministry. Years ago it was rare for the best educated to avoid the temptation of more lucrative employment, whereas today we are faced with the dilemma of candidates for the ministry who already have a good qualification in a subject other than theology (university degree, teacher's diploma or the like) and who are unable to train. Baptists do not find it easy to support their theological colleges in Britain, and for the Baptist churches in Zaire to have funds to train men at this level is well nigh impossible. It would be a tragedy indeed if we failed to make possible the realization of this great and God-given hope for the future ministry of the churches in Zaire.

CECO is an interdenominational cooperation in teaching at Kimpese, Zaire. It consists of a primary school, a junior high school, a senior school offering scientific and agricultural training, and a Bible school which is totally supported by the church. There are four participating missions at CECO. The American Baptists and the BMS were the two founding members in 1908, joined by the SMF (Swedish Mission) in 1938 and the CMA (Christian and Missionary Alliance) in 1957. These four are united in their efforts to train nationals to work in the church of tomorrow.

## Our aim has never changed

The main purposes of the Kongo Evangelical Training Institute, as the establishment was first called, were to spread the gospel in the Congo, and also to train young people for the dual role of teacher and pastor. In 1932 it became known as the Evangelical Pastor's Institute (EPI) and this period saw much progress made in teaching, with the introduction of secondary education as more and more young people developed a thirst for knowledge. In 1971 the Evangelical Centre for Cooperation (CECO) came into being. Despite all these changes in name and structure the central aim of teaching at Kimpese has always been that of evangelism. It was a venture begun in great hope, but sometimes that hope must have dwindled, for its history was not always a happy one. Teaching underwent many changes, and while it is impossible to mention them all, three main stages emerge.

The first stage is the period before Independence. The cost of living was lower then and so both the teacher and student lived comfortably, and their morale was high. Teachers were responsible in carrying out their work and pupils applied themselves to their studies and this was reflected in the results. A youth organization called 'Jeunipro' was started and a library and several

laboratories were built. However, there were problems during this period too. The Constitution, written in 1922, only permitted Christians to study there, which was resented by non-Christians, and in 1933 there was friction between students speaking different African languages. Another cause of dissatisfaction among the students was the compulsory manual labour in the fields. This was described by one student as 'a stick in the school wheel'. In 1959 a student demonstration led the governing body of the school to make the labour voluntary.

## Difficult times

Independence came in 1960 and with it the second stage in our history of education here. It was difficult to find money for the board and lodging of students, but an uprising led to the creation of a refectory in 1965. It was at about this time that secular government began to take over the financial administration of the school. Despite its 'independence', Zaire still relied on outside help. As this was undesirable, there was a general tendency towards complete 'Zairianization', so that all the establishments would be run by nationals. However, this was a period of great confusion and disorder. Cheating became 'cooperating', corruption was the way to 'advancement' and personal belongings became the 'property of the community'. Those in positions of power were there because they had contacts, not because they were skilled. Owing to bad administration, engineers became politicians, doctors became bankers and businessmen became teachers. It was total chaos, and many must have lost all hope for CECO and for Zaire. The young suffered psychologically and socially, religious morals disappeared and all desire to work hard was lost. It was almost impossible to tell the difference between teacher and student as there was no discipline because they were social equals. Equipment such as chairs were sold.



This period did not last however, and it was realized that progress had not really been made. It was now time for a new hope: time for important positions to be given to responsible people. The problem of the schools was a delicate one, needing much thought. New men were needed for the important roles of leadership. A backward step was necessary before progress could be made, and it was decided that the management of the schools should once again be put in the hands of the church. The Catholics, Protestants and Kimbanguists (an African denomination represented in the World Council of Churches) signed an agreement with the government to this effect. The task ahead was daunting. The students had to be inspired to work once more, the teachers had to be taught how to teach and new equipment had to be bought. Education was adapted to meet the future needs of Zaire. The course in religion was reintroduced, uniting teachers and students twice a week through discussions of the Word of God. There were further additions to the course such as 'studies in life' to aid general awareness and development.

#### **A hope fulfilled**

Now CECO is a healthy institution. From time to time people from all over the world come to share in the work. To prevent boredom and delinquency among the students, leisure activities have increased and they now include sport, theatre and films. The church continually encourages the young people to join in its activities such as the Sunday service, the Bible study groups and the choir. There are two pastors in the school; one is with the younger classes and another is amongst the older students.

The church continues to support CECO's development by various gifts, in order to provide equipment. For example, a new school building has been constructed, laboratories for chemistry, physics and

biology have been renovated, a projection room has been opened as well as two new classrooms for the agriculture section, and the boys' camp is now supplied with water and electricity. Our hope for CECO is being fulfilled — but we have our problems too. For example, lack of funds means that teachers cannot be paid on a regular basis, but we still live in hope. Education is bringing about a great change in individuals, and students are now showing respect towards authority, be it academic or spiritual. We are hoping to teach at university level one day. Already several students who once studied at CECO are studying further

elsewhere, some for doctorates. Young able pastors are sent to England to benefit from further training there. Somebody once said of CECO, 'it is rare to find a school where the development of young people is not only academic but moral and spiritual also, and where, despite the problems, the teachers give themselves body and soul towards both areas of development.' This is certainly our aim, and our hope for the future.

*The students at CECO perform a nativity play*







Scott McMunn, who attends Shotts Baptist church in Scotland, has been busy raising some money to help the BMS. Although he is only eight and a half years old, he has held two jumble sales on his own, selling his books and comics. Last year he made £10 for the BMS and in May this year he made £9.80.

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General Work: Anon: £15.00; Anon (Cymro): £15.00; Anon: £1.00; Anon: £42.00; Anon

(Cymro): £12.00; Anon (Cymro): £10.00; Anon (FAE — Aberdeen): £10.00.

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#### Legacies

	£	p
Mrs D A Bateman	50	00
Mrs J P Duff	200	00
Miss K M Millard	500	00
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